

THE CONGREGATIONALIST

Boston Thursday 14 April 1898

THE FURROWED FIELD

*With stunted stubble, stone and tare,
The sterile field lay bleak and bare;
So desolate and flowerless
The heart grew sad in weariness.
The bird, in fear, flew swiftly past,
The thirsty cattle stood agast,
With frenzied eye and heaved breath,
Then turned, and fled the scene of death!*

*Again I saw the dreary waste.
Lo! Labor's hands made busy haste;
The plowman's steady, sturdy stride
The stone and stubble parted wide;
The plowshare rent the stubborn ground
With jarring, unrelenting sound,
Until its quivering heart lay bare
To blind night rain and noonday glare!*

*Anon, the furrows broad and deep
Ran straight as paths swift arrows keep.
And forth the sower came to sow
With wisely cautious step and slow,
His provident, impartial hand
Dispensing blessing o'er the land,
And far and near the seed was sown,
Beauty for ashes—bread for stone!*

*Ab then, behold a fertile field,
In golden wealth of fruitful yield.
The plowman's pathway merciless
Arrayed in shining plenteousness,
Whose mellow incense fed the breeze
To serve a thousand ministries;
What once was dead, gave life to throngs,
What once was dumb, burst forth in songs!*

*O bruised, broken, bleeding heart,
Behold in this thy counterpart.
The furrows Grief doth plow, the pain
Of barrowing torture, not in vain
Shall pierce thee through with anguish sore,
And lay thee bare to inmost core;
In this thy crucial trial see
A pledge of richest harvestry!*

*Written for The Congregationalist by
J. ZITELLA COCKE.*



THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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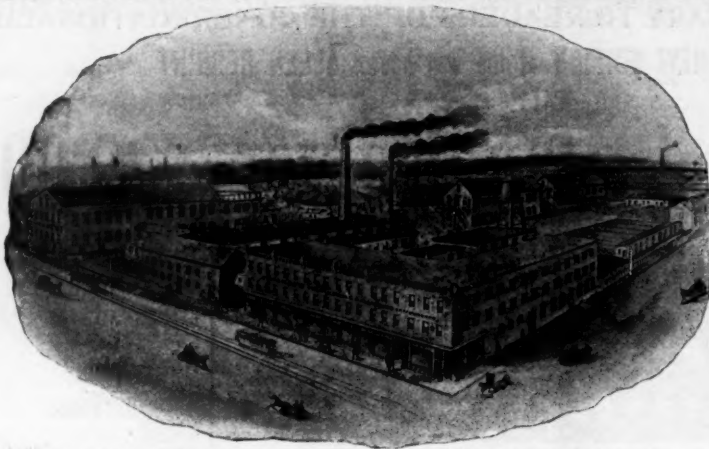
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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 14 April 1898

Number 15

CHRISTENDOM'S celebration of the Easter festival was never more general, elaborate and, we trust, more genuine. Alike in lofty, ornate cathedrals and in humble temples of worship, the effort was to make use of every available resource for expressing the joy and hope which the day carries. It is difficult to see what more our large city churches could do in the way of profuse floral decorations and long programs of classical music. The churches in smaller communities are also doing all in their power to signalize the occasion. Appropriate as much of the vocal and instrumental melody is, the simple choruses of the children at their own special services furnish a desirable contrasting element. Indeed we sometimes wonder whether an extreme may not have been reached in the observance of Easter. It is profitable to pay heed to times and seasons, provided we do not become slaves to them and provided the commemoration arouses and enriches spiritual life. However, if here and there undue emphasis is laid upon the externals of the day, its observance in the main is indisputable evidence that the religion which centers around a risen Christ is dearer today than ever to the heart of humanity.

It would be interesting to ascertain approximately the number of persons who attended church last Sunday who will not be seen within the sanctuary again for many months or, perhaps, for a whole year. Never, we believe, were our city churches, particularly the popular ones among them, so thronged. We could name half a dozen in Boston from which hundreds were turned away. No doubt a great portion of these casual attendants are drawn by a desire to do what every one else is doing, or to have their aesthetic senses soothed and pleased by the flowers and music. Because so many do come in this mood a harder task is imposed upon the preacher to lift them from the comparatively low level of sensuous satisfaction to the higher regions of thought and purpose wherein lie the real significance and the final value of the day. Churches and ministers ought to look upon this multitude of curious Easter worshippers as furnishing a rare opportunity for the preaching of the simple gospel of Christ. Would that each Easter might witness scores and hundreds of conversions. Why may it not?

Rev. Dr. Alexander McKenzie has rendered a notable service to contemporary Christian interests by his masterly course of lectures just delivered at the Lowell Institute in Boston. The general topic, *The Divine Force in the Life of the World*, has been treated in six different divisions, beginning with the creation of man, continuing by tracing the course of man in the oldest literature, the Son of

Man in early literature, the method and purpose of Christ and the progress of his cause in the hands of men, and concluding with a review of the Christian forces now operative. Dr. McKenzie ranges himself unmistakably with the believers in supernatural Christianity and holds fast to the essential place of Christ in the religion which bears his name. "Buddhism" he said "could live without Buddha, but Christianity is dependent upon Christ." The hopeful spirit respecting the ultimate sway of the religion of Jesus which has characterized these lectures has been one of their chief merits. Such a series of utterances in the heart of a city fond of dallying with any and every religious vagary will be widely influential, and the book which will doubtless permanently embody them is sure to be a valuable contribution to apologetic literature. The course as a whole was certainly worthy of the Lowell Institute and worthy also to follow distinctively religious courses which have been given in late years by such men as Dr. Donald, Abbott and Moxom, and Prof. Henry Drummond.

Professor McGiffert is just now the beam in the eye of the Presbyterian Church, and the *Herald and Presbyter* is mightily moved to cast him out. Dr. T. L. Cuyler says Professor McGiffert's book is mischievous, but he would not try him for heresy. He would meet squarely the positions to which the church is opposed and defend its vital doctrines. The *Herald and Presbyter* says the professor's heresies have been already answered over and over again. That may be, but truth has often to be restated and error must often be overthrown. To drive a professor of Union Theological Seminary in the footsteps of Professor Briggs over into the Episcopal fold while he continues to teach his objectionable doctrines to successive classes of Presbyterian students is to accomplish little. To show the fallacy of those doctrines and establish truth in their place would be a far greater achievement. To this we hope the Presbyterian press will address itself.

Many of our churches find satisfaction in the use of liturgical forms. This is especially prominent in connection with the observance of Easter. Dr. E. P. Parker has lately pointed out the advantages of the use of forms of prayer, especially those of the Episcopal Church. The *Living Church* thinks that Congregationalists have no safeguard against entire subversion of the ancestral faith, and could find one only in the use of the Book of Common Prayer as ordered by the Episcopal Church. It sees in Dr. Parker's article "a memorable acknowledgment of defeat" for the movement which led to the withdrawal of Puritans from the Church of England and wishes that those

outside of that church could see that its liturgical system is bound up with its polity, and that both together are necessary to maintain sound faith and enduring unity. We do not see these things, but we do see that unity of belief is not secured by fixed forms of expressing belief and that unity in spirit is not guaranteed by church authority. No church more than the Episcopal makes these things plain. In Scotland there are three distinct Presbyterian bodies—the Established, Free and United. Each governs itself. The Episcopal Church includes three distinct parties—the High, Low and Broad. Those who know the religious conditions in Scotland will understand the comment that it is better for three bodies to exist with one spirit than to have three spirits in one body. Congregationalists are entirely free to use the Prayer Book or any part of it, or any other liturgical forms, so long as no restrictions in worship are placed on any worshiper or any church. But it is not yet forgotten among us that no more hateful tyranny was ever attempted in religion than that by which the English Church assumed to forbid our fathers to worship in any other way than by the use of the Book of Common Prayer.

The people had come together with keen anticipations of their new pastor's first sermon. It was generally believed that, in view of existing conditions, he would outline his policy, setting forth what he intended to do in the field upon which he was just entering and what he meant to have his church do. Somehow the general impression was that the situation demanded some kind of a "policy." But the man in the pulpit preached the simplest of gospel sermons, making only the barest allusion to his assumption of the pastorate. On succeeding Sundays there was no more of a disposition to lay down carefully lines of activity which he expected the church to follow. He simply went on preaching the truths that build up Christians and touch the heart of the unconverted. But those who knew the man were confident that large and comprehensive plans, reasoned out to the smallest detail, were taking shape in his mind. He was wise enough, however, not to make any pronouncements at the start. He wanted to be sure of his ground. He knew that methods successful in his former pastorate might not be available here. In the long run he will do a larger work because he has begun it without any sound of trumpets. No one need think that because he is called to a great church or a college presidency or an important position of any sort he must necessarily publish far and wide his intentions or his aims. The cautious, tentative approach to one's task, provided one is gifted with persistence as well, is the most likely to yield the largest results.

Is the Pastor a Free Lance

Is a Congregational minister under any obligation to preach the doctrines believed by the church of which he is pastor and by the denomination with which that church is in fellowship? The *Outlook* seems to think he is not. It says, "Every Congregational pastor is absolutely free to teach the truth as he sees it. To this he is pledged and to nothing else." Therefore it seems to advise pastors who do not accept the doctrines held by the churches which employ them to hold their positions and try to bring the churches to agree with them till they are compelled to go. Naturally this counsel from such a source surprises many. Mr. Edwin D. Mead, editor of the *New England Magazine* and a Unitarian of high repute, expresses this surprise in a vigorous letter, which the *Outlook*, with its customary fairness, prints in full, reiterating its own position.

The *Outlook* seems to find warrant for its advice in the assumption that "Congregationalists have no creed." Is that true? The fellowship of our churches as a denomination is represented by the National Council. Its constitution declares that the churches "agree in belief that the Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times and sufficiently set forth by former general councils." Congregational churches which are in fellowship with one another have, then, a common basis of belief, and their united object is to proclaim it and to persuade men to accept it. Would it be honorable for a pastor supported by one of these churches and officially representing it to proclaim that this basis of belief is not true?

But the *Outlook* says there are churches "as orthodox as any in Boston which have no creed." We do not question that. They have their own work to do, and if they employ pastors to preach whatever their pastors please, it is no concern of ours, so long as they are not in fellowship with the Congregational denomination. But the National Council in 1892 said: "Each Congregational church has its own confession of faith," and this, we believe, is a fact. In some cases this confession may not be called a creed, yet it is a statement of belief. The same council said further: "There is no authority to impose any general confession upon it, nor are our ministers required to subscribe to any specified doctrinal standards. But, as a basis of fellowship, we have certain creeds of acknowledged weight to be used, not as tests, but as testimony, and we have also, in ecclesiastical councils and associations of churches, recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches."

By these statements the doctrinal position of Congregational churches ought to be clearly understood. They hold together "the great doctrines of the Christian faith commonly called evangelical." They do not require their ministers to subscribe to any specified doctrinal standards. They have creeds of acknowledged

weight as a basis of fellowship, testifying of their faith. They seek and find new knowledge of divine truth, and their polity provides for the recognition of it and at the same time for declaring the belief which is essential to fellowship and for guarding liberty of thought within that fellowship. With such faith and polity there is, as it seems to us, large opportunity for growth and generous liberty for thought, research and utterance. Yet we do not suppose that all truth, or even the fullest tolerance, is embraced in the Congregational fellowship. There may be ministers who conscientiously devoted themselves in their ordination to preach the great doctrines of the Christian faith commonly called evangelical, the faith which our ecclesiastical councils declare to be essential, but who now as conscientiously find that they cannot preach that faith and who are moved to preach other doctrines. But they cannot remain in Congregational fellowship without being regarded as accepting the faith which is its basis. To an honest minister the attempt to maintain a false position is intolerable. The attempt to remain in a fellowship whose basis he rejects is an impertinence repellent to his manhood. If he has a truth to preach, he will set himself free to preach it without offering to his hearers opportunity to asperse his own character. How can he do this and yet insist on remaining in a fellowship based on belief in doctrines which he rejects?

The relation of the pastor to his own local church is yet more clearly defined. By the law of Massachusetts, and we believe of several other States, a settled pastor, unless some special contract has been made between him and the church or parish, can be removed against his will only for three causes: immorality, neglect of duty, or preaching doctrines not in accord with those held by the church. Would the *Outlook* advise pastors to defy the statutes by ignoring the last mentioned cause for removal? It is generally understood that a minister, when he accepts an invitation to represent a church as its pastor and receives a salary for his support, will proclaim the faith held by his church. Often he promises to do so at his installation. Most pastors become members of the churches with which they are settled and in doing so definitely accept the creed or confession of the church. And most of them, we rejoice to say, keep their trust as honorable men should.

The *Outlook* cites the example of Jesus, Paul, Luther, Wesley and other eminent persons in support of its advice. But the parallel does not hold. It is true that Jesus stayed till death in the Jewish Church. But he claimed to hold in their purity the doctrines on which it was founded, and he justified his claim. He was crucified in consequence of remaining in the church. Ministers of today have not sufficient reason for following his example to that end. Paul stayed in the Jewish Church after he renounced some of its doctrines. He was born in it and to renounce it would have been to renounce his nation. But he did not stay in any particular synagogue after it became evident that he was not wanted there, and he did not draw a salary from the Jews with whom he disputed.

The *Outlook* is an honorable and high-

minded journal. We do not suppose it intends to advise pastors to try to remain in places where they will foster discord and strife, nor to receive support as preachers from those whose faith they repudiate. The *Outlook*, we doubt not, is contending for that reasonable liberty of thought which is as generously provided for as it is jealously guarded in Congregational churches. But it has laid itself open to misunderstanding which may do much harm in the churches, and it has been misunderstood, as Mr. Mead's letter and other letters show. We hope it will make clear the honorable position it would have all preachers of the truth maintain.

What Have We Done for Them

Our Government has assumed great responsibilities for other American countries. It refuses to permit any European or Asiatic Power to acquire more territory on this Western hemisphere or to interfere in the affairs of its peoples. By warning off all other nations we have pledged ourselves to do all that can be reasonably required of any nation to maintain peace and promote the interests of humanity in all America.

That such reasonable requirements are great no one doubts. Several of the so-called republics of Central and South America are in such constant turmoil that fresh outbreaks attract little attention. The majority of their people are ignorant, degraded and miserably poor. Their governments are corrupt and wasteful. Their standards of morality are below those of the civilized world. Natural resources, which are great, remain undeveloped because of frequent changes of government, insecurity of titles to property and lack of enterprise. These countries greatly need pure religion, popular diffusion of intelligence, stable government. We as a nation have taken the position that whatever outside help they are to have must come from us.

What have we done for them? In the main, their religion, so far as they profess any, is Roman Catholic. It is apparently far more hampered by superstition and subservience to the priesthood than Roman Catholicism in the United States. It hardly commands the respect of the more intelligent classes. What have Catholics in this country done for their brethren in Cuba and South American States? No one, we believe, acquainted with the facts, doubts that the Armenian and Gregorian churches in Turkey are more spiritual than the Roman Catholic Church among the Spanish-speaking peoples of America. But we have sent many missionaries and several millions of dollars into Turkey, where our influence as a nation is regarded with indifference or contempt. We have planted and are maintaining there noble institutions of learning, whose influence is felt throughout the entire empire. What have we done for the countries for which we have assumed guardianship? Can Protestant-American churches point to a single mission of any importance in Cuba, in any West Indian island, in all South America? Methodists are in evidence, we believe, at a few scattered points. In Caracas, the capital of Venezuela, the only Protestant religious service we could discover was one held

under the auspices of the Christian Alliance, with an attendance of from a dozen to a score of persons in a city of 90,000 people. Before President Cleveland's message to Congress two years ago declaring that we would fight Great Britain if she did not agree on a boundary line satisfactory to Venezuela, who ever heard a South American country mentioned in public prayer in our churches? Till within a few weeks the American nation as a whole has scarcely been aroused to realize active sympathy with the people of Cuba. But China, India and islands in the remote Pacific are familiar words in multitudes of prayer meetings in this country.

The presence of Great Britain, within the territorial limits of her government which she may not pass, is in marked contrast with that of the United States. In all her South American colonies there are English, Wesleyan and Scotch churches and Sunday schools, and in many of them a genuine and strong religious life appears. The Barbados, for example, is a more thickly settled country than any other in the world except some parts of China. A large proportion of the inhabitants are peasant Negroes, but the Lord's Day is distinguished by a quiet as great as in communities in England. The Garrison Church at Bridgetown is crowded with soldiers and civilians of every shade of color. Many other churches and missions are maintained throughout the island.

Our national responsibilities for neighboring countries are no longer nominal. They are already costing us many millions of dollars, and may soon call for the laying down of many lives. Cuba must be made free, and we must do for her this great service. Then she must be kept free and at peace within herself. It is almost certain that for this we shall be further called upon. All these countries to the south of us tend to closer relations with us. Their people have little in common with ours. They are wholly unfitted to share in our government, little prepared to appreciate patriotism as we understand it. Is not the duty imperative on us to give them the religious and educational blessings we are extending to countries in Asia and Africa? Ought this century to close without witnessing worthy American missions to American nations?

Those Depleted Treasuries

The Presbyterian Board of Foreign Missions requires \$325,000 before April 30 to meet the obligations for the current year, and more than 3,000 of its churches have as yet sent no offering, while some contributing churches have diminished their gifts. The Baptist Missionary Union, toward the extinction of whose debt Mr. Rockefeller gave so generously last year, faced a deficit of \$108,000 on March 31. The report of the American Board's finances for the first seven months of the year is more encouraging than the above, yet not sufficiently so to warrant the hope that the year will end without a deficit. If the expenses and receipts of the Board for the next five months do not vary much from the last five months of 1897 the deficit will probably be about \$50,000.

What are the fundamental causes for this universal condition of debt. *The Standard*, commenting on the situation in the Baptist denomination, feels that their dilemma is due to the disposition to depend too largely upon methods rather than upon a disposition to give, and that there is altogether too little co-operation between the various denominational societies, so that pastors of churches are made uneasy and oftentimes hostile by the frantic appeals from worried and earnest district secretaries of the many denominational societies all asking for a contribution before a set date. It also believes that many of the women appear to regard their obligation as fulfilled when they have made their contribution to the women's societies, and that most of the churches are over-organized and that the energy and money that should be given to large ends are frittered away in keeping minor organizations in existence.

It is to be noted that Dr. Leonard, one of the secretaries of the Methodist Missionary Society, commenting on the fact that most of the missionary organizations in this country face the dilemma of many candidates for the field and few dollars with which to send them, recommends that hereafter our missionary societies adopt the course of the London Missionary Society and send every approved candidate, trusting in God for funds; and fix a maximum scale of salaries for all who are in the pay of the missionary societies, including missionary bishops, secretaries and missionaries, paying these salaries in full if there is money enough in the treasury to do it, and if not paying all *pro rata* according to the amount that is at hand. This sounds heroic, but it would seem to be merely a temporizing policy, and does not face squarely the issue raised by the disparity between the needs of the work and the gifts of American Protestant Christians.

One fact is writ large—if war with Spain over Cuba comes, the missionary society treasuries will not be the last to feel the effects of war. The receipts of the Board in 1860 were \$429,799. In 1861 they were only \$340,522. Not until 1864 did they rise above the \$400,000 mark, and then only after urgent, special appeals.

Value of Christian History to Each of Us

It demonstrates the power of God. At the outset the gospel had to encounter the bitter, crushing hostility of the whole world. Public opinion derided it. Governments condemned it. It was oppressed and persecuted. Every agency likely to suppress and eradicate it was used against it relentlessly. No human power could have preserved it from failure. But the Almighty was beneath and behind it. He turned its direct perils and disasters into the means of its extension and dominance. No one can study Christian history as a whole and fail to perceive how it reveals unmistakably the wonderful power of God in overruling and guiding the history of men, of nations and of truth.

It also emphasizes the power of men. God has chosen to work through human means. The record of the Christian centuries abounds in illustrations of brave

and glorious achievements in behalf of the cross. They are as brilliantly admirable as any others recorded in the annals of the race. They have been accomplished by men, or women, or even little children, often obscure and weak until their opportunity befell, but then laying eternal hold upon glory and fame by their sufficiency in meeting whatever crises they were called upon to face. Some in humble but brave and patient endurance merely, some in open conflict, some in the heroic witness-bearing of martyrdom, and some in court or cabinet have demonstrated what the power of an individual, upheld by God, may be to make use of social or political conditions for the betterment of the world. Many a single soul has changed the course of the whole race.

The value of Christian history—even when merely indicated thus—is seen to be immense. It is full of enlightenment. Wisdom is the fruit of its study. It abounds in encouragement. No peril can dishearten, no perplexity can puzzle, the Christian permanently who has read the story of the gospel's past. It supplies wholesome admonition, too. He who, in the face of its teachings, repeats the errors of his forerunners need blame only himself, and must blame, instead of commiserating, himself. No study is more fascinating than that of the history of Christianity. None is more stimulating. None is more rewarding in the highest sense.

Current History

The President Favors Intervention at His Discretion

Notwithstanding the change in Spain's attitude, made known on Easter Sunday, the President, after two long consultations with his Cabinet, decided to send to Congress on Monday the message which he had drafted last week, and in substantially the same form, supplementing it however with a statement of Spain's latest action. The message was referred to the Foreign Relations Committee, without debate in the House and with no protests in the Senate save from Senators Stewart, Mason and Butler, men of comparatively little weight. A second brief message accompanying the consular reports on Cuba also went to the same committees.

The President begins by describing the events in Cuba which caused his predecessor and himself to call the attention of Congress in earlier messages to the obligations which the United States might in time feel it necessary to assume. He traces the leading events in the diplomatic negotiations with Spain, the character of the administrations of Governors Weyler and Blanco and the non-success of Spanish arms or diplomacy in dealing with the Cuban revolution. A final military victory for either side he holds to be impossible, and the protraction of the present strife he believes "is a contingency hardly to be contemplated with equanimity by the civilized world, and least of all by the United States."

What then shall the United States do, Spain having failed? Forceful annexation he puts one side as a course that "by our code of morality would be criminal aggression." Neither recognition of the insurgents as belligerents nor recognition

of the present so-called Cuban republic as an independent government seem best to the President, for reasons which also appeared conclusive to President Grant in 1875, when he was urged to recommend recognition of the Cuban republic during the 1875 revolution.

What then remains? "Neutral intervention by imposing a rational compromise between the contestants, or neutral intervention in favor of one or the other of the parties." The President favors the former, holding that such has practically been our course during the past few months and should remain so: He believes that "the forcible intervention of the United States as a neutral to stop the war, according to the large dictates of humanity and following many historical precedents . . . is justifiable on rational grounds." First, on the ground of humanity, this being specially our duty, for it is an appeal right at our door. Second, we owe it to American citizens in Cuba to afford them that protection and indemnity for life and property which no Spanish government there can or will afford. Third, the right to intervene may be justified by the very serious injury to the commerce, trade and business of our people, which the condition of affairs in Cuba causes. Fourth, by constant menace to our own peace and the great expenditure which is involved in our being kept on a semi-war footing. He then quotes from messages of Presidents Grant and Cleveland and his own message of last December, showing that in them all there was a distinct assertion that the time might come when a higher law than international law or the conventionalities of diplomacy might force the United States to act, and asserts that, in his opinion, the time has come for the "enforced pacification of Cuba. In the name of humanity, in the name of civilization, in behalf of endangered American interests, which give us the right and duty to speak and act, the war in Cuba must stop." Therefore, the President asks Congress to empower him to take measures to secure a full and final termination of the hostilities, to secure in the island the establishment of a stable government and to use the military and naval forces of the United States as may be necessary in accomplishing this.

Incidentally the President refers to the destruction of the Maine "by whatever exterior cause" as "a patent and impressive proof of a state of things in Cuba that is intolerable." He states that he has made no reply to Spain's statement of her willingness to arbitrate this matter. He recommends that the distribution of food and supplies to the starving people of Cuba be continued and that appropriations for that purpose be made from the public treasury. As for Spain's decree of armistice, he refers it to Congress with all other facts for careful and just attention:

If this measure attains a successful result, then our aspirations as a Christian, peace-loving people will be realized. If it fails, it will be only another justification for our contemplated action.

The Outlook

It cannot be said that the President's message satisfies all the various factions of his own party or of Congress. But it gratifies the conservative men in both houses, the solid and thoughtful citizens

of all sections of the country, and it must have weight abroad as a statement of the reasons why we have acted as we have. It displeases those who cry for vengeance for the Maine. It displeases those who have invested in the bonds of the Cuban republic, or for any other reason have come to feel that General Gomez and his followers are competent to administer affairs in Cuba so soon as Spain is turned out. It displeases those who either hate or despise European public opinion and believe that the United States can afford to do as she pleases with any portion of the earth, but especially the Western hemisphere. If General Lee, when he appears before the congressional committees, does not furnish additional fuel for the fire of resentment, we look to a congressional indorsement of the President's position, but not until there has been a stiff fight on the part of the "jingoists" and a debate that will be lurid in spots. Responsibility will sober men who have been frenzied while free from responsibility, and it will require more moral courage than most of the fire-eaters have to induce them to stand out against the Administration, the Speaker of the House and the conservative opinion of the country.

The President's Purity of Motive

At a time last week when the country and Congress were eagerly expecting the presidential message the President called his Cabinet around him for a last reading of it. While this was going on word came from Consul-General Lee suggesting that action be postponed until this week, in order that the officials of the United States and all citizens who wished to might withdraw from Cuba in safety, which they did by April 9. The President at once saw the force of the appeal and intimated his desire to comply. Immediately some of his ablest advisers in the Cabinet protested that the temper of Congress and the public was such that no postponement would be tolerated. A fear was expressed lest the President suffer from criticism. "It is not a question of what will happen to me, but what will happen to those in Cuba. I shall not send in this message until the last one of them has left the island." And he has not, and every right-minded man in the country is glad that he has not. When some congressmen, many editors and a few rampant Western Republicans are impugning the motives of the President and the conservative men in Congress, stooping to insinuate that they are using their opportunities to enrich themselves in Wall Street speculation, it is time that such facts as are cited above should be made public. The man who at this hour of national crisis puts party interests first is guilty of treason.

The Mediation of the Powers

The terms and implications of the Monroe Doctrine forbid us from inviting, accepting or tolerating any action by Europe which may even seem to determine our relations with Cuba. If any power in Europe seems still disposed to defy this position it is Germany, and there are some indications of her intention to challenge it speedily so soon as we become embroiled with Spain. But on the surface, at least, Europe acknowledges the tenability of our claim. Therefore the remarkable, unprecedented scene in

the White House on the 7th was only an act in a drama, the last act of which the participants fully realized must be played out in Madrid. The representatives of the six great Powers of Europe appeared before the President and presented the following memorandum from Great Britain, Germany, France, Russia, Austria and Italy:

The undersigned representatives of Germany, Austria-Hungary, France, Great Britain, Italy and Russia, duly authorized in that behalf, address in the name of their respective governments a pressing appeal to the feelings of humanity and moderation of the President and of the American people in their existing differences with Spain. They earnestly hope that further negotiations will lead to an agreement which, while securing the maintenance of peace, will afford all necessary guaranties for the re-establishment of order in Cuba.

The Powers do not doubt that the humanitarian and purely disinterested character of this representation will be fully recognized and appreciated by the American nation.

The Powers acted here, not with any idea of suggesting what we ought to do or must do, but solely in order that opportunity might be given by the President to declare just how irrevocable was the intention of the United States that order must be restored and established in Cuba, and thus give the Powers additional testimony and arguments with which to deal with responsible officials at Madrid. The President replied thus, at once making it clear to Europe and to Congress why he refused to deal longer diplomatically with Spain:

The Government of the United States recognizes the good will which has prompted the friendly communication of the representatives of Germany, Austria-Hungary, France, Great Britain, Italy and Russia, as set forth in the address of your excellencies, and shares the hope therein expressed that the outcome of the situation in Cuba may be the maintenance of peace between the United States and Spain by affording the necessary guaranties for the re-establishment of order in the island, so terminating the chronic condition of disturbance there, which so deeply injures the interests and menaces the tranquillity of the American nation by the character and consequences of the struggle thus kept up at our doors, besides shocking its sentiment of humanity.

The Government of the United States appreciates the humanitarian and disinterested character of the communication now made on behalf of the Powers named, and for its part is confident that equal appreciation will be shown for its own earnest and unselfish endeavors to fulfill a duty to humanity by ending a situation the indefinite prolongation of which has become insufferable.

When the same request from the same Powers was proffered at Madrid, Señor Gullon, minister of foreign affairs, replied that Spain had reached the limit of policy in the direction of conceding the demands and allowing the pretensions of the United States, and when, later, concessions were made it was carefully stated that it was in obedience to European intervention, not American demands. Great Britain and Russia, it is said, only joined in this act of mediation after receiving assurance from the United States that it would be cordially welcomed if kept within limits suggested by the United States.

The Influence of the Pope

Pope Leo XIII's solicitude for Spain and Cuba is not of recent, sudden growth. There is evidence for forming the conclusion that he has been bringing pressure to bear at Madrid for months past,

realizing that there his influence was greatest and that only there could it be a factor in shaping results. For his advisers at Washington and Rome, being such intelligent Americans as Archbishops Ireland and Keane, must have confirmed his own intuition that the American people would not accept arbitration by him, or do anything to concede his authority as a temporal ruler. Nevertheless President McKinley rightly has not hesitated to let the pope know that any influence he might bring to bear upon Spain would be appreciated by all lovers of peace and righteousness here as well as in Europe, and it is due to the joint pressure of the pope and the great Powers of Europe that Spain, after suspension of diplomatic relations between the United States from April 1 to April 9, made new advances, with a proposition involving a recognition of the Cuban insurgents as belligerents and conceding an unconditional armistice. Apart from impulses of the heart and teachings of the gospel dictating that the Roman pontiff should endeavor to save bloodshed and human misery, there are many reasons why the pope desires to save Spain from the defeat which he clearly sees is inevitable. Spain is the last European nation where loyalty to the Roman Church is as sincere and well-nigh universal as it was in the middle ages. It recognizes the precedence of church tithes over national taxes, and the property in the hands of the Catholic ecclesiastics is vast in its value. Defeat from without or revolution from within, especially the latter, might lead to the abolition of privileges and the confiscation of property that Rome is in no mood to give up.

Vigilance at Home Imperative

In view of the ignoble place that Pennsylvania has occupied in national politics since it came under the rule of the Camerons and Matthew Quay, in view of the charges against Senator Quay and his henchmen, so freely and unsparingly made now by no less ardent a Republican partisan than Mr. Wanamaker, it would seem to be about time for a leader to emerge in that State who would stand on a very simple but fundamental platform of civic honesty. Such a man seems to have been found in a Methodist clergyman, Rev. S. Swallow, who polled 119,000 votes as Prohibition candidate for State treasurer last year. He has accepted the nomination of governor tendered him by a group of reformers from all parts of the State, and will stand on the platform "thou shalt not steal." The committee which tendered the nomination said in their address that as affairs now are in Pennsylvania "paths to public office and public service are barred against honesty and capacity, and few are able to pass the barriers without bowing the knee and making the required sacrifice to the Baal of bossism and corruption." Mr. Wanamaker's specific charges and facts substantiate this awful indictment against one of the most ancient and historic of our commonwealths as it is now controlled by a Republican boss.

If war comes it must not be allowed to obscure the reforms that are needed at home. In fighting for Cuban relief from Spanish rule patriots should not, dare not, cease to be vigilant against the job-

bery in high places at home. There will be grim fighting at the front for idealists who wish to be loyal to the country in its attempt to right a wrong. Just as much vigilance and courage will be needed by those who stay at home to expose the sordidness and treason of men who gamble in votes, grow rich at the public crib and undermine republican principles of government.

Most cheering is the news from Chicago and Milwaukee relative to the victories in the municipal elections last week of those who are fighting the grasping corporations and venal public officials—how grasping the corporations are Mr. Meriwether's article in last week's *Outlook* sets forth. There are many signs, in the Interior at least, that the day for corporation franchise grabbing is about to end. These victories show it. Governor Pingree's success in Michigan also is significant, for he has the people of that State with him, if not the corporation officials and Republican Federal office holders, and it is a welcome sign.

Victories for Municipal Reform in the Interior

Recent municipal elections in Chicago, Milwaukee and Lincoln, Neb., indicate that the tide is turning there against further indulgence in party loyalty at the expense of municipal health and well-being. At the election held in Chicago, April 5, the advocates of compensation for all municipal franchises elected to the common council twenty-five men pledged to act with Mayor Harrison in accordance with that policy. These, together with the thirteen holdovers holding the same view, give the reformers a majority, and therefore the organization of the council committees probably. It is true that some of the most notorious of the venal aldermen were re-elected, among them Johnny Powers, who has threatened to drive the Hull House out of the Nineteenth Ward, of which he is the present king; and it is also true that now that they are elected several of the officials pledged to support the platform of the Municipal League are acting as if they intended to ignore their pledges. Nevertheless, the result of the voting is most encouraging, for even if the reformers cannot organize the committees they will have votes enough to sustain vetoes of the mayor. The day seems to have dawned when Chicago intends to repudiate the rule of millionaire franchise grabbers who pose as philanthropists and patrons of the fine arts, and toughs who control voters because they pay their doctors' and undertakers' bills and show other signs of calculating, pseudo sympathy. Just why these two elements of society hitherto have been successful in Chicago, or any other typical American city, may be thoroughly understood by all who will read Miss Jane Addams's article on *Ethical Survivals in Municipal Corruption*, in the last number of the *International Journal of Ethics*.

The election held the same day in Milwaukee shows that the current is running the same way there, Democrats, Populists and radicals of all stripes uniting with independent Republicans to elect a Democratic candidate for mayor and a majority of the board of aldermen pledged to favor municipal ownership of railways, reduction in fares and remuneration for all franchises granted to corporations.

Affairs Abroad

European interest in the relations between Spain and the United States has transcended every other interest during the past week. As the conviction has grown that the United States really meant to abide by its ultimatum delivered to Spain late in March, European diplomats and financiers have shown corresponding eagerness in endeavoring to prevent war, not so much because of any antipathy to war in itself, but because of the losses to be suffered by non-combatants as well as combatants, and because there is no reason for believing that Spain can wage a war without internal changes which may imperil the peace of Europe. If we intervene and put an end to anarchy and misrule in Cuba, we shall have the cordial sympathy and admiration of Great Britain and her people, but the other Powers will look upon our action with considerable cynicism, owing to their racial and temperamental inability to conceive of a nation acting for other than selfish or prudential motives. Whether continental Europe would remain neutral throughout the struggle no one can say, but a coalition against us would, in the opinion of shrewd observers in England, bring Great Britain to our side as an ally instantly. If Russia, France or Germany wishes to play into Great Britain's hand, they will interfere with us.

Mr. Balfour's formal statement of Great Britain's present and future attitude toward the partition of China and his recount of the several substantial victories in China won by British diplomacy during the past few months have soothed the British public somewhat and made it realize that the Russian bear has not wholly triumphed over the British lion at Peking. Neither has Great Britain alienated Japan by her claim for and possession of Wei-Hai-Wei—that is, the ruling powers in Japan understand the British motives and plans for the future, even if the Japanese people do not. As for the better elements in China, they are now said to realize acutely that they are likely to gain far more from British than from Russian domination, and the *littérati* are said to have petitioned recently against any further concessions to Russia.

The brilliant and overwhelming victory of the Anglo-Egyptian forces, led by Gen. Sir Herbert Kitchener against the forces of Mahmoud, the commander of the dervishes, at Atbara on the Upper Nile, not far from Khartoom, last week, will go far toward putting the seal of British authority over the waters of the Upper Nile and will hasten the downfall of the Khalifa. The combatants numbered about 12,000 on each side, and the dervishes lost not less than 3,000 men, including many important emirs, Mahmoud, their commander, falling captive. General Kitchener speaks in the highest terms of the bravery of the Egyptian troops, while the Cameronian Highland regiments, as usual, covered themselves with glory by their dash and their contempt of death.

For Current History Notes see page 543.

Up to the present time the Negroes of this country have shown little desire to become Roman Catholics, notwithstanding the persistent efforts of that church in the South. We do not believe that the future is to see any

change in this particular. Nevertheless we welcome the efforts of St. Joseph's Society for Colored Missions, for the motive that prompts the mission is good, and an imperfect religion is better than no religion. However, we see no reason why this society in its official appeal for funds should indulge in such misstatements as this: "Protestantism has failed. Religious indifference is rife. It will not be many years before the United States is either Catholic or infidel."

In Brief

The New York stock broker who ventured to move that the Stock Exchange do business on Good Friday was hazed. So devout have the brokers become.

One by one the veteran editors of religious journals are passing on to the other world. The latest to die is Rev. F. W. Conrad, for many years editor of the *Lutheran Observer*, Philadelphia.

There are more than 500 Jewish congregations in the United States. But even if all their Sabbath services were well attended there would still be a multitude of Jews in this country who seldom attend public worship.

Somebody suggests that persons preaching on trial be called aspirants instead of candidates, the idea being that to the latter term a certain odium has come to attach. In that event would it be proper for a pastorless church to announce, "We are aspirating"?

This question has been much discussed in the newspapers: "Can a Unitarian be a Christian?" Of course he can. Any one can be a Christian by taking Christ as his supreme Lord and Saviour. Some Unitarians testify that they are Christians. Some, by their own testimony, are not.

Speaking of reports rendered at ecclesiastical gatherings, here is one from a Southern preacher which could hardly be called stereotyped: "The church at — started with ten members. There have been several addages and some quit-outs, so that we have now 'bout as many as we had before."

We are sorry to learn that we were mistaken last week in saying that the appropriation of the Massachusetts H. M. S. to Berkeley Temple is not to be diminished. The fact is that the society has stopped all appropriations for evangelistic work in Boston, the fund set apart for that purpose being exhausted.

That was a striking contrast in one of the dailies last Saturday morning when over against an entire page black with pictures of nearly 100 of our ships of war was placed another page containing nothing but announcements of Easter services in the local churches. So close, after all, is barbarism to civilization.

The Pilot does well to inform its readers that they "cannot afford to be less accurate in religious than they would be in mathematical expression." The trouble is that to many Christians religion is an algebraic rather than an arithmetical or a geometrical matter. For them it deals exclusively in x , y , z , that is, symbols, rather than in facts.

A little ripple of discussion has been started in England over the question whether collections should be taken in bags or on plates. Dr. John Clifford disposes of the matter by declaring that it makes little difference what the collecting instrument is. We are not so sure of it, doctor. It takes nerve to put in a copper in full view of your neighbor or the usher.

Oberlinites are naturally indignant over a dispatch in the *New York Sun* to the effect that the college is in financial straits. Trustee Paul D. Cravath rises to explain that it is not only free from debt, but has an income

sufficient to meet its expenses. Before Oberlin goes down a good many other institutions of the country—among them, perhaps, some metropolitan newspapers—are likely to collapse.

Rev. Dr. Alexander Mackennal is chosen to represent the Congregational Union of England and Wales at the National Council next July. Dr. Mackennal will receive a hearty welcome. He was a delegate to the council in 1889 and won many friends then, beside the hosts of Congregationalists whom he has greeted in England. Why should not the program committee assign to him a part in the discussion of international relations of Congregationalism?

Mrs. Hobart, wife of the vice-president, declined an invitation to a Sunday social entertainment in Washington, because she "does not indulge in social festivities on the Lord's Day." Of course she is not responsible for the publication of this statement. But none the less her honorable stand will do much to check the growing popularity of social functions that contend against the spirit of worship with which Christians ought to fill the Lord's Day.

Have patience a little longer, you good people who are anxious to ascertain how much it will cost to go to the National Council at Portland, Ore. The committee is doing everything in its power to obtain a speedy decision from the railroads, and any further delay now is in the interests of lower rates. A severe railroad war is being waged between American lines and the Canadian Pacific, and consequently it is more difficult to secure a final decision, but the indications are that the rate will be made within ten days.

Indications multiply that our Western friends are eagerly anticipating the coming thither of members of the National Council, and already various attractions and opportunities are being brought into prominence. Elsewhere in this issue an Omaha layman urges the desirability of stopping in that city long enough to inspect the Trans-Mississippi Fair. Home Missionary Supt. A. J. Bailey of Washington will be glad to direct parties or individuals who may wish to visit either Pacific University or Whitman College, or to be introduced to local churches here and there. His address is Seattle, Wn.

It is to be expected that the National Council will include a number of interesting events not on the program recently published. Whitman College and its friends invite all the delegates to the council, after adjournment, to an excursion to Walla Walla. This is to be a pilgrimage to the grave of the martyr missionary, Marcus Whitman, and will also afford an opportunity to enjoy the magnificent scenery of the upper Columbia River. Palace cars will be provided for the party, and the excursion will occupy two days.

Professor Curtiss's competence to write upon the higher criticism and its value to the churches no one can question. The initial article this week and the six that will follow it are couched in as popular phraseology as it is possible to use concerning the theme under discussion. At the same time the scholarly trustworthiness of the series of articles can be guaranteed. We anticipate that our readers will gain an intelligible and satisfactory idea of the great problems at issue in the field of Old Testament criticism. We are equally confident that their faith, instead of being shaken, will be enlarged and clarified.

The body of Miss Frances E. Willard was cremated last Saturday at Graceland Crematory in Chicago. The ashes were placed in an urn belonging to her ceramic collection and deposited beside the graves of her parents in Rose Hill Cemetery. The cremation was in accordance with Miss Willard's wishes,

and no doubt the choice she made of the disposition of her remains will influence many Christians to follow her example. The recent similar disposition of the bodies of J. Anton Seidl and Prof. Joseph Henry Allen of Harvard indicates in widely different circles increasing favor for cremation, which is in full conformity with sanitary laws, if not in harmony with ecclesiastical tradition.

Different ways of receiving criticism often go to show whether or not it is needed. *Zion's Herald* recently gave some reasons why the Epworth League is in some degree responsible for the marked decrease in last year's additions to the Methodist Church. Some leaders in the league paid little attention to the reasons given, but a great deal to the editor of the *Herald*, and in language not at all complimentary to him. The cabinets of several organizations of the league around Boston, however, after frank discussion of the subject, thanked the editor for his criticisms, and asked him to give them his opinion as to how the defects of the league could be remedied. Is not this the better way?

The denomination known as Disciples of Christ has grown rapidly in recent years. Its object is to bring about unity among Christians. But divisions spring up, and a court in Waco, Tex., has just been called on to decide whether the Firm Foundation or the Progressive Disciples in that place are the genuine Disciples and entitled to the church property. The court undertook to describe the doctrines of both factions and decided that the Progressives were loyal to the doctrine, principles and customs of the original church, and that the Firm Foundationists had departed from these. It does sometimes happen that from those who stand still the faith once delivered to the saints moves away. It is interesting to have a legal decision on this point, and in this case it seems to have been in accordance with good sense.

The officials and friends of the American Board are naturally much concerned about the safety of its servants at San Sebastian, Spain, just now. United States Minister Woodford has done all that could possibly be done for the protection of the missionaries at San Sebastian, and they have been instructed to follow his advice. In case he is recalled the missionaries also will leave Spain and immediately cross the French border. Through all the trying days when Americans elsewhere in Spain have been made aware of Spanish resentment the American missionaries at San Sebastian have had nothing but the kindest treatment from the substantial citizens of that city, so thoroughly have they won the respect and affection of those among whom they labor. If war comes, one of its most distressing facts will be the unknown but presumably sad fate of this splendid output of Protestant civilization.

More than local interest attaches to the controversy between Dr. McConnell of Holy Trinity Church, Brooklyn, and Dudley Buck, the famous composer and organist of that church. The choir of this church, under Mr. Buck's training, has become so fine that the congregation, instead of being inspired by it, are awed by it and do not sing. Dr. McConnell holds that the only purpose of a choir, however fine, is to lead the congregation in singing, and has said so in the church paper, *The Church News*. Dr. McConnell holds that "the hymns at least belong to the people. If even a small minority of the congregation want to sing hymns, no matter how badly they sing them, neither the rector, the choir or the majority of the congregation has anything to say about it. The church by her law has given this right to the people, and it cannot be taken away either by direct or indirect means. . . . The people should sing the hymns and the choir should give them tunes which are singable." As usual, Dr. McConnell says exactly what he meant to say.

The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

I. What Is Higher Criticism



The ranks of Congregationalism in the middle West contain no man more widely known and respected than Prof. Samuel Ives Curtiss. Connected with Chicago Theological Seminary since 1878 as occupant of the chair of Old Testament literature and interpretation,

he has been a forceful personality, not only in the institution which he has done so much to develop, but in the upbuilding of Chicago Congregationalism, particularly through the City Missionary Society, of which he has been so long the efficient president. In the field of scholarship he has won equal distinction. Trained at Amherst, where he graduated in 1867, and at Union Seminary, he has had the advantage of long terms of study on the other side of the Atlantic, where he enjoyed intimate relations with such men as Professors Christlieb and Delitsch. He was instrumental in establishing the American chapel in Leipzig, being pastor of it four years. He has been a prolific author of books relating to Old Testament studies that have become standard and widely influential. He is also a frequent contributor to reviews. He received the degree of D. D. both from Amherst and Iowa.

It is not the name of an heresy. There is, indeed, some excuse for regarding it as such, for its results seem to threaten the foundations of Christianity. But it is rather our opinions regarding the age and authorship of certain documents which are at stake, that is, the human form in which Scripture was given, not the teaching of Scripture itself. The question which the higher critic is instrumental in bringing before us is not whether we will give up evangelical religion, with all which that involves, but simply whether we will accept well-attested facts as to the vehicle of divine revelation. Such a change of view as to the human element in revelation is not heresy, and it will not lead to heresy if we are not faithless but believing.

Higher criticism as a science does not assume superior wisdom. The term is purely technical, like geology or mineralogy, although inexact, and hence open to misunderstanding. As it has been in use more than a hundred years it cannot be displaced. As applied to the Scriptures the effort to determine the text, that is, the original documents of the Bible, is called lower criticism. In distinction from this higher criticism inquires regarding the age, authorship and literary style of different parts of the Bible. Now the spirit of any investigator should be that of humility. A man naturally proud, caustic and overbearing will exhibit these traits, whether higher critic or traditionalist, unless divine grace has softened his heart.

The principles of higher criticism employed in the study of the Bible are simply those used in the literary examination of any other book. It may be thought that as the Bible is a divine

book its literary characteristics are of no consequence. A little reflection will show that they are relatively as important as the fact of the humanity of Christ. There is as much reason for studying these literary characteristics as for studying the life of Jesus. Now no one who admits that Scripture has a human as well as a divine side can deny that such literary criticism is perfectly legitimate and that it is important.

It is sometimes objected that higher criticism is doing great harm through its tendency to unsettle the church. Look at the mistakes of the higher critic! He is turning things upside down, he keeps the theological world stirred up, he is destroying the peace of the church. What is that but progress? Where are the old astronomies, the old geologies, the old chemistries, the old treatises on electricity and biology? Are they stereotyped? Why not? Have not modern astronomers, geologists, electricians made mistakes? Do not present investigators fall into errors and extravagances? Shall we, therefore, call a halt on such investigations? No! Through a thousand errors, experiments and mistakes the truth is found. But while mistakes are permitted elsewhere, why should they be allowed in the study about the Bible? Because mistakes cannot be excluded from any investigations, and only by investigation can we arrive at the truth about Scripture. As we have seen, the origin, authorship, etc., on the human side of the Bible must always be objects of legitimate investigation. Just as we have a text of the New Testament closer to the words of Jesus as recorded by the evangelists, of the apostle Paul and of other New Testament writers through the discovery of ancient uncial manuscripts and the labors of lower critics, so we are getting a better knowledge of the Bible through the higher critics.

The sciences which the higher critic must employ have made enormous strides during the past hundred years, and even during the past twenty-five. There can be but one result of this new knowledge. It is in the destruction of entire forests of human opinion about the Bible. The church often cries to the higher critic: "Spare those trees of tradition!" Well might he reply: "Every plant which my heavenly Father hath not planted, shall be rooted up" [Matt. 15: 13]. He fells many an edifying interpretation sanctioned by centuries of misunderstanding. He goes back to the time of some ancient prophet or lawgiver, that he may understand what was originally spoken. To do this he must become a grammarian, deeply versed in all the niceties of the language he is seeking to explain; he must become an accomplished linguist, not only familiar with the language he is attempting to wield, but also with kindred tongues; he must be a geographer, an explorer, an archaeologist, an historian, a cosmopolitan; he must be so exact as to be open to the charge that he is finical, and he must have an imagination which will enable him to conjure up any scene in the remote

past, to be in sympathy with lawgiver, poet or prophet, so that his heart may be swept with the utterances of the ancient seers, and his eyes fill with tears as his tenderest susceptibilities are touched by the music of some ancient Psalm, or he is transported to the scene of Job's sufferings and Shulamith's triumphs. The literature of the Old Testament comprises history, poetry, oratory, tragedy, melodrama, parable and fable. Supposing the higher critic finds additions to these. Is the divine revelation invalidated because it comes clothed in the forms of human literature? If God used such a masterpiece as Uncle Tom's Cabin to set in motion forces that resulted in freeing the slave, if he used such a book as Bunyan's Pilgrim's Progress to show more people the way of salvation than any other uninspired book, he could use any of the modes of writing current in the times when the Old Testament was given as the medium of his revelation. If the higher critic shows that a greater use was made of fiction in the Old Testament than we supposed, why should we decry him?

Higher criticism is to be met by higher criticism, not by ecclesiastical censure. If the modern critical theory of the Pentateuch and of Isaiah is wrong, it will be ascertained, not by denouncing it as injurious to the cause of Christ, but by proving its erroneous character through the methods of the higher criticism—that is, through literary investigation. These views cannot be permanently met by casting contempt on a legitimate science, or odium on the higher critics, or by seeking to prevent the pursuit of criticism.

Higher criticism should find as permanent a place in the intellectual life of the church as evangelism in its practical. There is a great inclination on the part of some theologians to regard higher criticism as a mere fad which will soon pass away. This comes from an entire misconception of the province and work of higher criticism and from limiting it to the views of this or that higher critic. Such views may be seriously modified. Much less general interest may be taken in such investigations, but the science itself has come to stay. This fact should not be deplored. It should be recognized as a legitimate and important part of the intellectual life of the church. Many express regret that theological students should have anything to do with higher criticism. They commend the study of the Bible rather than the study about the Bible, as if the time consumed in the study about the Bible were wasted; hence many, if they could have their way, would turn our theological seminaries into Bible training schools. But we can demonstrate that the study of the Old Testament, from the time of the apostolic fathers to the Reformation, resulted in serious misinterpretation and was favorable to the use of the allegorical method, which enabled men to put into Scripture whatever they saw fit, whereas studies about the Bible of the sciences tributary to it prepared the way for the Reformation. Indeed the evangelist owes his

King James version to studies about the Bible. Minister, evangelist, Sunday school teacher are greatly indebted to studies about the Bible for their ability to study it. Granted that the Bible is to a great extent adapted to be understood by plain people, the studies about the Bible are fitted to shed a flood of light upon it. From this point of view the higher critic has as truly a place in the service of the church as the evangelist. Let not, then, the higher critic despise the evangelist, and let not the evangelist denounce the higher critic. The work of the higher critic should go forward not destructively but constructively.

There is undoubtedly a serious injury which comes to the church from the misuse of the higher criticism, or even from its use. Neither higher criticism nor higher critics are responsible for this result any more than Isaiah for the hardening of ancient Israel, or than Paul for the blinding that befell the Jews. The fault was neither in Isaiah nor Paul, but in the conditions under which the people had been educated. The transition from strict and consistent traditionalism to modern critical positions is often one of extreme peril and may result in an utter shipwreck of faith. Many a man has felt an agony and a burden which he could not express before he was able to see that not one essential truth of Christianity was forfeited by accepting the assured results of higher criticism.

In connection with the University of Leipsic there is an arched passageway. Some years ago, when the dirt and lime were removed, underneath were found the original frescoes. This may illustrate what the church sees going on in the domain of criticism. Rapidly they see the accretions of centuries disappear. They think the wall itself is being taken away. They say: "See what the sappers and miners are doing. They are destroying the foundations." No, they are uncovering the original pictures, limned, by human hands long since perished, under divine inspiration and suggestion on the eternal walls of revelation. The church misses the pictures to which it has been accustomed and has no names too hard for the restorers of the primitive frescoes. This is nothing new. The old church missed the errors of the ancient Latin versions, which it had considered essential truth. Hence they accused Jerome, who had furnished a version nearer the original than the church had possessed, as a falsifier and corrupter of Scripture.

Higher criticism, then, as literary criticism, which seeks to determine the authorship, character, date and age of the writings with which it has to do, and which lays under contribution so many branches of learning, investigation and discovery, must be a valuable adjunct in revealing new beauties and glories in the revelation which God has made of himself in the Old Testament.

In the notes from the diary of Sir M. E. Grant Duff, just published, it is stated that Lord Portsmouth discovered among the papers of Sir Isaac Newton a confession, written in shorthand, of his spiritual struggles when an undergraduate. In it he recorded his desire to obtain pardon from the Almighty

For eating an apple at thy house
For making a mouse-trap on thy day.

No such sensitiveness today.

The Situation at Washington

BY LILLIAN CAMP WHITTLESEY

The One Topic

How useless to try to write of anything but the thought of the hour. Art, religion, philanthropy all converge towards the one topic. In the home, on the cars, upon the streets, in the offices men and women are discussing the situation and demanding the news. Correspondents have wired and written, and journals have published till there is an impending paper famine. The dearth of ideas and the lack of truth in many of the columns is too painfully apparent.

The reception to Captain Sigsbee on Saturday night by the Geographic Society can only be excelled when Consul-General Fitzhugh Lee arrives next week. Captain Sigsbee is a small, well-knit, modest man in the early fifties. He was as self-possessed when the official, scientific and fashionable life of the capital pressed about him to do him honor as when his gallant ship met her fate and the cruel sea surged over his brave men. His face reflected the welcome from old friends, and not far off stood his smiling wife and two handsome daughters. It was fine for the President to leave his desk for a few moments to shake hands and cordially greet the captain of the Maine. You felt that the wisdom, the reserved power, the earnest hope of a nation were typified in the good President as he quickly made the tour of the rooms. I think he must have been cheered by the look of sympathy and admiration that was on every face, and by the hand-clapping that could have been heard a block away. The Vice-President and Secretary Long were there also. Flags, palms and martial music stirred the war memories of a generation gone or quickened the pulse at the thought of what lies over tomorrow's threshold.

Easter at the Capitol

It has been a strange Holy Week. Many prayers have been offered, yet faith has not been without works. Tuesday was a day that verged on a blizzard, but we are getting used to being on the verge and no one even mentions the blighted fruit crop. Sir Julian Pauncefote braved the storm and made personal visits to the White House and to the legations. We all know the result—the letter written in diplomatic French, presented by the representatives of the six Powers; the President's reply, in courteous but decided English. "You would be surprised at the constant offers of men and money," said an official in the War Department. "And you would be amazed to know how short we were of cartridges and powder a month ago," said another in the navy, "but we will have enough by next Tuesday," he added, significantly. A few congressmen have said some very bad things over the delayed message, but the adjournment over Friday and Saturday are having a wholesome effect, and the turbulent minority are seeing that the deliberate course is right.

The greatest restrictions have been placed upon admission to the House and Senate galleries next week. The city is full of strangers, and not one in a thousand of those who wish to get in can do so on Monday morning. The President

has given permission for the usual egg-rolling and children's frolic in the White House grounds with the marine band to play. An Italian ship lies off Fort Foote, and some say that when she steams away she will have the Spanish minister on board. He is a very gentlemanly person, and has said within the week, "I am still hoping for peace." Often during these days we hear the rolling thunder of guns, and know that some of our equipment is being tested. Before a possible war message dawns Easter. Peace on earth, good will to men, hope, immortality, were messages dropped from the open sky in the long ago. The blessed example of His life, calm in its serenity, complete in its self-sacrifice, was never more helpful than at Eastertide, in the year of our Lord 1898.

The Woman's Sabbath Alliance

The last of a series of women's meetings, beginning with the woman's suffrage convention in February, was that of the Woman's Sabbath Alliance. Publicly it is a matter of two hours in the course of a year, but through it the leaven of the Fourth Commandment is spreading. Mrs. John L. Mitchell of Wisconsin is the president. Among the vice-presidents are Mrs. John M. Harlan, Mrs. John W. Foster, Mrs. Hoke Smith, Mrs. William P. Frye and Mrs. Henry M. Teller. Scores of ladies in official and private life are joining the alliance, thus promising, by example and influence, to do away with Sunday newspapers, to refrain from Sunday entertaining, to consider the rights of those in their employ and in all possible ways to guard the day from the encroachments of business and society. Rev. Dr. Mackay Smith of St. John's Episcopal Church made an earnest address against Sunday newspapers and Sunday games of baseball. He said: "Beware on Sunday of anything that has the chink of coin as the note of admission." Visitors often remark upon the quiet of our city on Sunday; the churches are filled; in the afternoon the crowds who pack the cars to the Zoo are a dusky, gayly dressed folk, whose pleasure in a few hours of absolute freedom does not often run into lawlessness. During the last two Sundays of deep anxiety it has seemed necessary for some of the clerical force in the War and Navy Departments to be at work. The doors of the Capitol were opened last Sunday afternoon to several hundred teachers. The spring vacation excursions have landed people here at a time when they cannot get within sight of the chambers of Congress during the week days.

The Hubbard Collection

The widow of Hon. Gardner Greene Hubbard has within a few days offered to the Library of Congress the rare engravings and art books collected by her husband. She requests that this rich accumulation be made accessible to the public in a gallery to be known as the Gardner Greene Hubbard Gallery, and that his bust, which accompanies the gift, be placed in this gallery. She also proposes to add to the collection from time to time, and to make a bequest in her will of \$20,000, the interest of which is to be used for the purchase of engravings. There are men in the Senate of the United States who object to this use for one of the many grand but empty corridors of

the Congressional Library. A café has been established in the southeastern corner of the upper story, to the great convenience of tourists and evidently to the satisfaction of the caterer, for his patronage enables him to spread tables in several rooms, but for this free gift of priceless etchings and engravings of great beauty, rarity and educational value there may not be a place! The gathering of this gift was the pleasure of a man of taste, wealth and philanthropy. In his own beautiful home it has been considered a privilege to artists and scholars to see but portions of it. The 300 portraits of Napoleon are the basis of Miss Tarbell's fascinating *Life of Napoleon*. There are 100 portraits of Frederick the Great, the finest collection of Rembrandts in the country, pictures by Albert Dürer, Claude Lorrain, Sir Joshua Reynolds, Turner, etc. But because of the condition that the gallery be known as the Hubbard Gallery, and the bust, several senators see looming up before them a precedent. Senators Hoar and Lodge pointedly suggested the Smithsonian, named for one man, and observed that it would be a very good thing if men of wealth and taste would leave to the Government their treasures coupled with their names. The resolution was finally recommitted. Perhaps it is the war spirit hovering in the atmosphere of the Senate chamber that provoked such an unpleasant discussion over a proffered gift.

Art Loan Collection

The old Corcoran Art Gallery is now the scene of an exhibit which is well worth a visit, for the fans, laces, portraits, tapestries and paintings are insured for half a million and could not be duplicated for any sum. The proceeds go to the relief of the sick and wounded in case of war, to three local charities if peace continues.

Quiet Talks with Earnest People in My Study

BY REV. CHARLES E. JEFFERSON
VII. WHO IS TO BLAME

Nor is the minister altogether to blame. He is the victim of circumstances and the *zeitgeist*—laymen. The time was when people lived largely in villages. In those rural days the minister was preacher and teacher, and pastor and administrator, and counselor and general public servant. The world today lives largely in cities, and it is the carrying of rural traditions into city conditions which is in part responsible for the present dearth of strong preaching. It is the old, old story of laying aside the commandment of God and holding the tradition of men.

In village days every man was expected to be able to do a dozen different things, and the preacher was not an exception to the rule. The farmer understood a dozen different trades, and why should not a clergyman fill a dozen different positions? But

New occasions teach new duties;
Time makes ancient good uncouth.

The village has developed into a city and all the problems have changed. The process of specialization has gone steadily forward, by which each man is given some one specific thing to do. Each department of work is divided and subdivided indefinitely, thus securing greater concentration and an increase of effi-

ciency. The expert lawyer masters only one province of law, the expert physician confines himself to one class of diseases, the expert editor writes on only one line of subjects, the expert teacher teaches only the fragment of one branch of knowledge, but the minister is still expected to preach and at the same time do a hundred other things. The work connected with the average city church is sufficient to fill the time and exhaust the energy of several men, but in the majority of cases the minister is left to bear all the burdens alone. He must be the director of the church's manifold activities; he must make pastoral calls, after the fashion of his country ancestor; he must be public servant, answering letters innumerable, speaking at banquets, serving on committees, presiding at meetings, acting as director or trustee of colleges and societies, orating at anniversaries, pushing forward lagging reforms, encouraging numberless enterprises; and then, fagged in body and jaded in mind, he goes into the pulpit to preach! And you laymen—some of you—wonder why preachers preach no better than they do! The wonder is that we can preach at all. The average preacher is simply sapped and overwhelmed by the avalanche of demands which the modern world makes upon him.

The spirit of the age—Matthew Arnold's *zeitgeist*—comes in to make matters still worse. A mania for organization has seized the world. The distemper has penetrated the life of the churches. The average church boasts more societies and meetings than an industrious rose-bush displays roses in June. In this fury for organization the life of many a church is being ruthlessly dissipated. So much time and energy are expended in keeping the ponderous and complex machinery in motion that healthy Christian life is sacrificed and effective work becomes well-nigh impossible. The church suffers, the home suffers, weary mortals suffer—especially the minister. He finds himself the business manager of a large concern. He must keep his eye on all sorts of societies, clubs and guilds. He must attend the meetings of these at stated intervals or be suspicioned of lukewarmness in the Master's cause. The modern church may win applause by multiplying its agencies for serving men, but all such apparent progress is dearly paid for when secured at the expense of the preacher. A boys' brigade drill or a soup kitchen or a gymnasium will never do the work of a searching and inspiring sermon. The word of the Lord coming hot and strong from prophetic lips is the one thing which the church can never dispense with without forfeiting her life. Anything—no matter how excellent in itself—will in the long run, if it diminishes the power of the preacher, cripple the efficiency and retard the progress of the church. It is not by philanthropic agencies or the creation of new societies but by the "foolishness of preaching" that the world is to be redeemed.

Therefore, brethren, guard your minister with all diligence, for out of his heart proceeds the word of life. If you convert him into an errand boy or a pack-horse, you not only kill him, but you check the progress of the kingdom. If you permit him to fritter away his time on or-

ganizations and squander his strength in administration, he cannot speak to you on the Lord's Day with an energy that will stir you and with a knowledge that will build you up. There is nothing more pathetic in the religious history of America than the cruel way in which ministers are sacrificed to the ignorance and thoughtlessness of Christians. A layman by himself is not cruel, but five hundred or a thousand laymen, when banded together in a Christian church, can do things which a savage would blush at. They can sacrifice without compunction the health and growth and domestic life and usefulness of their pastor and finally leave him a wreck. Much is said about the dead line, and clergymen are roundly condemned for reaching it. A minister must inevitably reach it, and early, too, if he does not have sufficient will power to resist with dogged pertinacity and martyr-like heroism the encroachments on his time and energy which good-hearted but inconsiderate people are sure to make. Many a faithful servant of the Lord has in early life, in order to meet the voracious demands of his parish, cut short his hours for study and for prayer, and then been subjected to the galling humiliation later on of hearing from the lips of the very persons whose foolishness had undone him the damning assertion, "He is a very good man, but he does not hold the people!"

Let your minister preach. When he tells you what hours he needs for study let him have them. If he does not call so frequently as his predecessor, say nothing. Measure him not by the number of doorbells he rings, but by the impulse he gives the community toward God. When he is absent from some occasion which you wished might have been graced by his presence, do not complain or condemn. When he declines to say "yes" to your every invitation, remember that you are only one of a thousand persons who have a claim on him and that ministers have rights which laymen ought to respect. When ministers do less they will do better, and when churches demand less they will receive more.

Dr. Fairbairn in Oxford

BY MARY BREESE FULLER

It is not only the American students, but many English people, who do not like to think of Oxford without Dr. Fairbairn, even for the two terms while he will be absent fulfilling the Haskell lectureship appointment in India. The loss of his wonderful philosophical and spiritual sermons they will concede as pure gain to the Indian students. But Dr. Fairbairn at home in Mansfield College, the center of his attractive drawing-room socials, the wise counselor in his study, the helper of the men and girls in their Christian unions—he cannot be these things to the Indian cities. It does one good, however, to know that a man whose method of religious thought and speech is so peculiarly fitted to meet the difficulties of the Hindu thinker on Christianity should have that opportunity.

The services at Mansfield College chapel are simple, held at half-past eleven, with communion at ten o'clock on the first Sunday in the month. The singing is congregational, aided by a small choir of students. The chapel is always full,

but the first two Sundays in the month it is crowded. Those are the Sundays when Dr. Fairbairn preaches.

When the sturdy figure, with the kind, rugged Scotch face stands in the pulpit, I like to see the men on the other side of the chapel lean forward. There is an unconscious eagerness of attention here that one does not often see in Oxford. For there is still in this place much of the spirit Dr. Arnold found, *nil admirans*—not in Mansfield, however.

Easily, swiftly, with no pause or hesitation, the periods roll out, asking the closest thought of the listener for three-quarters of an hour. There is a rhythm in Dr. Fairbairn's speaking which, accentuated by the "burr" on some words, makes conversation on the way home seem thin and flat. History, science, philosophy are seized in a tremendous grasp and forced to give their best contributions to the great truth, which, in some form or other, is always the preacher's theme—God is and is the rewarder of him who diligently seeks.

The sermons of the two Sundays are connected and are generally in the form of an argument. The first discourse—as he calls it—seems to reflect the problems and questions in the minds turned to meet it. The second lets fresh light shine upon them, not promising solution and dogmatic answer, but showing the possibility of living with problems as helps instead of hindrances. Hope was his subject in Michaelmas term, Nature and Spiritual Laws this term.

Strong preachers come for the other Sundays. Prof. A. B. Bruce, Dr. R. H. Horton, Hugh Price Hughes were among those of the autumn. Mr. Jowett of Birmingham, Dr. Guinness Rogers, Mr. Forsyth of Cambridge, Percy Alden of Mansfield Settlement in London will be here on the Sundays before Easter. Yet one feels that it is always Dr. Fairbairn's presence and prayers which give the atmosphere to the service, even when some one else delivers the sermon.

The tenderness and sympathy of a personal relation to all students is underneath his most scholarly sermon. And in his prayers he seems to carry as his own the student's yearning for guidance into truth. In his informal talks at communion or at a students' society meeting it seems as if a father were talking to his children, this, too, as far removed as possible from gush or sentimentality. The feeling is so much stronger after one knows him that perhaps we read into his public expressions what we find in the man socially.

He never forgets the name or the face of a person he meets, nor the circumstances which connect his interest with that person. I have been told that the cordiality which makes one feel his or her best with Dr. Fairbairn has been a matter of cultivation in its outward aspect, and that it has grown yearly. Surely tact is all the more valuable for being the fruit of thought rather than impulse, especially in a place where position and growth in learning tends too much to sink "simple kindliness" in absorbed abstraction. One Sunday night he gave a talk on the Beatitudes in the college parlor. It happened that the one American girl there sat in the front row of chairs. She had met Dr. Fairbairn

only for a moment some days before, and never supposed that he would recognize her. But before leaving the room, when every one else was still seated, he stepped up to this girl and held out his hand with a smile and "Good-night." This meant something perhaps out of proportion to its sound, unless the hearer has been in the loneliness of the first weeks among strange English women. But is it any wonder that Americans in Oxford regard Dr. Fairbairn as a pastor and Mansfield as a church home? Much as I admired Dr. Fairbairn when he was in America I did not suspect how much more there was to the real man than what we saw. This is a sentence in Oxford and Its Colleges, by a university man and a Churchman: "Mansfield is already a recognized power in Oxford." That this is true and that English Congregational thought has so influential a center is largely due to the personality of Dr. Fairbairn.

The Struggle for Character

XV. THE RAILWAY POSTAL CLERK

BY REV. GEORGE S. RICKER, FAIRBAULT, MINN.

When you eagerly open the letter the postman has just brought to your door, which brings you tidings from some dear friend thousands of miles away, how little do you think of the facile and faithful servitors who have sped your missive on its way, so that the ink with which it is addressed is scarcely dried before it is in your hands! The postal service of this great country is a marvel, in the magnitude of the business, in the accuracy and promptness with which the service is rendered and in the fidelity and integrity of the great army of postal clerks.

The monster engines attached to the fast mail forge ahead at the rate of forty and fifty miles an hour. It follows that when an accident occurs it is likely to be pretty serious. Steel cars are now used in this service, and the danger in them is not so great; but formerly the mail car was constructed of wood and in a collision would be smashed into kindling.

By day, by night, through storm and sunshine, always in the midst of danger and with death hovering over them, the mail clerks go steadily, resolutely and faithfully on with their work.

The postal clerk lives a very busy life. His trips are so arranged that he spends a little more than half his time on the road—five days on and four off, perchance. While on the road, with the exception of brief stops at intervals for coal and water and changing engines, he is not lounging comfortably in a palace car, but working with great celerity and accuracy on the mails—sorting out and distributing packages, receiving the pouches taken and preparing others to be thrown off. All the while he must have his wits about him, for it is necessary for him to be both swift and sure. He handles scores and hundreds and thousands of valuable letters, on whose prompt delivery momentous interests depend. Some of them bear tender messages of love, and waiting hearts can scarcely brook delay. Some of them relate to far-reaching business concerns, regarding which minutes are sometimes as long as years. Some of them carry balm to bleeding hearts that

cannot bear longer waiting. The quick eye of the clerk must see accurately the letter's destination, the alert mind must as quickly resolve the speediest route over which the missive may go, and the deft hand must instantaneously toss it into the right pouch, and this process is going on continuously.

The postal clerk's life is necessarily irregular. He eats his meals, often cold lunches, in a hurry. He snatches his bits of sleep at odd intervals, as he is "spelled" by brother clerks. He comes home, if he is so fortunate as to have one, hungry, sleepy, worn out. He is likely to eat too much and to sleep too much. Our clerk is likely to be so dull and stupid when it is time for the next trip as to make him feel that he must artificially stimulate brain and nerve to meet the exacting demands put upon them. The tremendous strain of the preceding trip may have made him irritable. His home surroundings may not be of the most pleasant kind. Very likely he is a single man and knows only the comforts (?) of the ordinary boarding house. Is it strange that he should suffer himself to be enticed into the inviting saloon, the pleasant gambling parlors, the brothel, to find an excitement similar in effect, if different in kind, to that which he has experienced on the road? While part of his off time must be spent in study, considerable portions of it are idle hours that hang heavily on his hands, and "Satan finds some mischief still for idle hands to do."

Within a few weeks tidings have come to me of the downfall of a young postal clerk whom I knew well and regarded highly. One morning on boarding his train he discovered that by some carelessness one of the pouches in his car had not been charged up to him. Powerfully and in a moment came the temptation to rifle this pouch of its contents, and he yielded. It contained a package with more than \$15,000 in it. Of course such a loss was soon made known, and detectives were set to work to find it. The young man was suspected, shadowed, arrested, but as nothing could be proven against him was at length released. Thinking that he was now safe, he began to spend money lavishly on a woman who had beguiled him, was found out, confessed and is now serving his time in prison. Before casting a stone at him remember the life he led, the strain of it, the temptations incident to it, the weakness of our peccable nature.

Evidently the postal clerk's religious privileges are irregular. Half his Sundays are spent on the road. We take our ease on that holy day, but insist that Uncle Sam shall expedite his mail service. That means that the postal clerk shall be on the jump while we lazily doze in our softly cushioned pew or sleepily lounge by our comfortable fireside. Can you blame him if he cares little for the church? And can you expect a man to whom we deny the restraints and the inspiration of the house of God and the gates of praise to be strong and stand in the hour of insidious and powerful temptation?

Do not forget the railway postal clerk. He needs a kind word, a bit of manly sympathy, the prayers of the people of God. When you mail your next letter

ask God to send the white-winged angels along with it to minister graciously to these faithful servitors of ours who speed our messages so swiftly on their way. Aye, breathe upon it a prayer that every hand that touches it may receive a spiritual blessing, as from an electric current, in the mere handling of it.

Current History Notes

The brewers are already at Washington protesting against any increase in the tax on beer if war comes.

The New York *Herald* in 1861 attacked Lincoln as viciously for his "lack of policy" as the New York *World*, *Journal* and other yellow journals of this time have attacked McKinley for his unwillingness to hurry the nation into war. Yet compare the fame of Lincoln and James Gordon Bennett today!

"The only way to close it is to open it." So said Mr. Gladstone to Rev. Frederick K. Greene, when the latter was describing to him the horrors of the situation in which Armenia found herself in 1894 and 1895. Mr. Gladstone had in mind the duty of Christian Europe toward Turkey. Today the President and Congress think and feel just that way about Spanish misrule in Cuba. "The only way to close it is to open it."

Rev. Dr. Storrs, in an interview in the *Brooklyn Citizen* last week, expressed his surprise that we had been as peaceful a nation as we have, considering the many strains of fighting blood that we have in our population. He believes that the destruction of the Maine is a question that can and should be arbitrated, and that war with Spain over Cuba will only be justifiable after it has been shown that there has been intolerable oppression there. He opposes annexation and prefers some form of autonomous government.

The Massachusetts legislature will do well if it passes the bill now before it, and ordered to a third reading in the House, which limits the number of saloons in Boston, as well as elsewhere in the State, to one per 1,000 inhabitants. Governor Wolcott has also done a wise act in informing the Boston Police Commissioners that public opinion will not tolerate their lending their aid to any scheme of giving licenses which will make the number of saloons near the new Union Station on the south of the city as great as those which now infest the neighborhood of the Union Station on the north side.

For the past month Sunday labor has been the rule at the Government offices in Washington and in foundries and shipyards where ships and naval supplies have been created, and the Cabinet and the President held two meetings last Sunday. We already have had a foregleam of what will be the rule if war breaks out. One of the sequels of the Civil War was lessened respect for Sunday; and the Sunday newspaper first took root in American soil during the days of fratricidal strife. Men who succumbed to temptation then will, we fear, have many imitators among those who in times of peace scorn to touch pitch on the Lord's Day.

The prospect of war already has forced the War and Navy Department officials to rescind judgments which were commendable in times of peace—and are no less so in times of war, in our opinion. Deserters from the navy are being welcomed back and nothing is being said, so desperate is the need of trained men on the ships, and the War Department has recalled its acceptance of the resignation of a brilliant but dissolute Irish-American lieutenant, who during the past few years has been guilty of all sorts of scandalous acts. A drunkard is doubly dangerous when commanding men whose code of professional honor demands implicit obedience to superior officers.

In and Around Chicago

Mrs. Gulick Deprecates War

Mrs. Gulick, the head of the girls' school at San Sebastian, Spain, is now in the city and has been giving interesting accounts of missionary work in Spain. She has addressed the ladies of the Union Park Church, spoken briefly in the midweek meeting and made an extended report of her field to women representing the West Side churches and specially invited to meet at the residence of Mrs. C. H. Case. She spoke briefly also at the Ministers' Meeting last Monday morning. While fully recognizing the shortcomings of the Spanish Government, Mrs. Gulick has faith in the Spanish people, who, she says, do not wish war with the United States and are ready to do what they can to prevent it. She does not believe, even admitting the truth of the charges of cruelty brought against Spain in her treatment of Cuba, that it is wise or necessary to fight in order to obtain the freedom of Cuba. She has confidence in the power of diplomacy to accomplish desired results and deprecates anything like a resort to arms between nations so friendly as Spain and the United States have been. Of the missionary work in Spain she brought encouraging tidings.

A Sensible Paper

In addition to the address of Mrs. Gulick, which unconsciously controverted the position taken the week before by the ministers in their vote favoring intervention on behalf of Cuba, Prof. Shailer Mathews of the university read a carefully prepared and thoughtful paper on the Social Teachings of Christ. The paper was a summary of the book he has published on this topic. Its central thought was that Christ sought to establish a kingdom which is made up of regenerated people, whose principles are based upon filial relations with God and fraternal relations to their fellow-men. The professor does not accept the principles of the current socialistic philosophy, nor does he believe that the Sermon on the Mount is a political document or that competition is necessarily un-Christian.

The Presbytery of Chicago Supports the President

At its meeting Monday this representative body unanimously adopted resolutions approving the course which President McKinley has pursued in this trying crisis, and assuring him of its prayerful hope that his efforts to avoid war and solve the Cuban problem by methods which will maintain an honorable peace will be crowned with success. Dr. Henson seemed to voice the feeling of the Baptist ministers in saying that Christianity demands that Cuba be free, and in praying that the efforts of the President to secure this without war may be successful. Judging from the reports of the sermons preached Sunday most of the ministers are ready for hostilities. This may be due to the fact that the secular press, for reasons best known to itself, fails to give prominence to the utterances of those who urge the people to be calm and to be patient while the President does all that he can to avert war. One sermon preached Sunday evening in the interests of peace, although copied out and sent to one of our large dailies at the request of its editors, failed to appear because, as its editor afterwards said, he did not dare print a sermon so decidedly peaceful in its spirit and its principles. If peace is maintained it certainly will not be because our great dailies have advocated it. Yet it is true that while there is deep and universal sympathy with the suffering and struggling Cubans, the sober second thought of the city, and one may well believe of the Northwest, is in favor of peace if it can be honorably maintained.

Holy Week Services

Several of our churches have observed Holy Week by special services every night this week. At the South Church Dr. Scott has traced the events of each day in the last week of our Saviour's life, while at the Union Park

Church sermons have been preached by such men as Drs. Henson and McPherson, President Little of the Biblical Institute, Evanston, Professor Mackenzie and Bishop Cheney. This week of special services at Union Park began with an address Sunday morning by Mr. Moody on the grace of God which has appeared to all men. During the week the audiences have been large and the impressions made by the different speakers profound and helpful. It seems to be the feeling in most of our churches that, without giving up the Week of Prayer in January, we ought to take advantage of Passion Week to strengthen spiritual life and gather in spiritual harvests.

Resignation of Dr. Walter M. Barrows

After nearly ten years of service in the pulpit of the Second Congregational Church, Rockford, Ill., Dr. Barrows resigns in order to accept a call to the Second Church, Greenwich, Ct. Though often suffering from ill health, he has had a very successful pastorate at Rockford. He leaves a united church with a membership of nearly 700, of whom 385 have been received into fellowship during his ministry. Nearly 200 have been removed by death and dismission to other churches. Every communion service during these ten years at which the pastor has been present has witnessed the reception of new members, chiefly on confession of faith. Dr. Barrows has been the leader in building two houses of worship at Rockford. The first, erected at a cost of fully \$100,000, was destroyed by fire in February, 1894, less than two years after its dedication, but steps were taken to rebuild immediately, and even more conveniently and attractively than before, so that now the church edifice is one of the finest in the State. In benevolence there has been no retreat. In spite of hard times gifts for missions and various forms of outside work come but little, if any, short of \$100,000. The church, through its pastor, has taken a prominent place in measures looking to the welfare of the city, so that in losing Dr. Barrows the city will suffer as well as the church. A special feature for the past few years has been the vesper services held in the afternoon at four o'clock, and attended by many persons not often found in any Christian congregation. At these services the music has been of the best and the pastor's address short and pointed. The resignation is to take effect at the close of the present month. While Illinois is sensible of her loss, she congratulates Connecticut on her gain.

Rev. W. A. Nichols

This venerable man, Father Nichols, as he is called, now living in retirement at Lake Forest, a suburb of Chicago, celebrated Monday, April 4, his ninetieth birthday. He is in good health and takes as much interest as in his prime in everything that concerns the kingdom of God. A special telegram of congratulation was sent him by his brethren at the Ministers' Meeting, and a report was brought that during the week a scholarship in his name will be established in the Lake Forest University. He has led a useful and an active life, part of it spent in teaching, in which he achieved unusual success, and a part in the ministry. He was instrumental in gathering at least one church in Chicago, but for the last twenty years he has lived quietly in his country home, having his regular hours for study each day, reading the more important books as they have come from the press, and keeping abreast of the advance which has been made in the thinking world and in missionary enterprise. To honor such men is a privilege which few of us would willingly forego.

Chicago, April 9.

FRANKLIN.

It is a bad fashion, bad logic and bad manners to glorify modern Chrisendom and deny the eternal Christ.—Bishop Huntington.

THE HOME

The Liberator

BY CHARLES G. D. ROBERTS

So long my soul had dwelt within her cage,
Heedless of her imperial heritage,
She feared to front the vast Intelligence—
That watched beyond her little world of sense—
Dreaded the splendor she but dimly saw,
Called truth austere and knew not love for awe;
Till death at last unloosed the prisoning bars,
And she resumed her state among the stars.

Homes for Women Wage-Earners

One of the greatest problems the self-supporting woman in our large cities has to face is the question of home. How and where shall the working girl without home ties live? If she has a relative to assume the care and work, or if she has herself sufficient resources and self-reliance, there is no reason why she should not keep house. Or if this is not feasible fortunate is she who is taken into a congenial private family. Really homelike boarding houses do exist, but not every one who seeks can find or can afford to pay for when found. The modern apartment house has possibilities of a home for three or four banding together to share work and expenses. Any one of these methods of living may be within the reach of a woman who is earning twelve dollars a week and upwards. She may weigh the disadvantages and compensations of each and choose, yet even for her the choice is not always easy.

What about girls whose weekly wage is less than eight, or even less than five dollars? What becomes of these—the young, the inexperienced, the weak, the stranger in the great city, discouraged and perhaps tempted? Where shall such find shelter, protection and wholesome social life? This matter of cleanly, independent, self-respecting existence for working women on small pay in large cities is so important a phase of social economics that government has turned its attention to it. The latest bulletin issued by Hon. Carroll D. Wright for the Department of Labor is devoted in part to a study of homes and clubs for self-supporting girls, signed by Mary S. Fergusson.

Most of us are familiar with the boarding home as it exists in connection with the Women's Christian Associations, but it is not generally known how many similar homes exist on a smaller scale in various cities, under both Protestant and Roman Catholic auspices. The first organized effort in this country to offer a comfortable and attractive home to self-supporting women, at rates within the means of those earning small wages, was made in 1856 by the Ladies' Christian Union in New York city. Baltimore came next, with its Female Christian Home established in 1865. The Labor Department reports statistics of ninety boarding homes and clubs existing today in forty-six cities. But even in New York, Boston, Chicago, Philadelphia, Baltimore, St. Louis and Cincinnati, where the best provision for women wage-earners is made, the supply is entirely inadequate to the demand, while in some of our other populous cities little attention is paid to this matter.

The essential features of the boarding home are the protective supervision, personal interest and moral support afforded by the home roof, the house mother and association with other women similarly circumstanced. At none of these homes is the boarder an object of charity, although many of them owe their object to philanthropic effort. They are all founded upon the principle of mutual aid and co-operation and are wholly or partly self-supporting.

Of necessity more or less strict oversight is maintained. Boarders are obliged to keep rules and adapt themselves to the order of the household. Not infrequently the working girl chafes against the restraints and complains of loss of freedom. But what is the alternative? A third-rate boarding house or, worse yet, a cheap lodging house, in which she lives by herself, drifts about from place to place for meals, and receives her friends and acquaintances in her bedroom or meets them on the streets or in questionable places of amusement. If she refuses to avail herself of such opportunities of social intercourse, she lives a life of loneliness, detrimental to health and happiness. Our own acquaintance with such girls confirms Miss Fergusson's statement that for them "home has no meaning, except, perhaps, as a memory, and all the restraining influences of home and home ties give place to an independence which is perilous and a freedom that only the strongest can safely use."

In some cities, where women have been unwilling to take either of these alternatives, boarding clubs have been formed. These are co-operative enterprises which owe their origin to a revolt against authority as administered by a paid officer in the boarding home, as well as to an abnormal sensitiveness to receiving benefits which might be regarded as charity. The boarding club aims to become independent of outside financial help and to establish itself as an economic success. This has been done by the Jane Club of Chicago through a system of co-operative housekeeping. In other cases the plan is to furnish a home to a limited number in connection with a restaurant having large accommodations. The Working Girls' Club of Buffalo is a conspicuous example of this class.

This movement is still in its experimental stage. For the better paid worker, morally strong enough for the independence of such club life, yet glad of the protection and social opportunities afforded by numbers, this may be a solution of the problem of living. It is not to be denied, however, that such a movement strikes to some extent, at least, at the root of home life, of which the very essence is mutual dependence and willingness to sacrifice individual freedom. Neither the boarding home nor the boarding club may offer an ideal home for the working girl on small pay, but they are the best substitutes for a real home that we can offer her. Now that the commissioner of labor has called attention to the importance of this matter from the standpoint of social economics as well as that of humanity, it is to be hoped there will be increased effort to multiply and improve such institutions, and to add opportunities for social pleasures and self-culture.

Haydn and The Creation

BY HELEN M. NORTH



About the year 1732 a little choir boy in Vienna set out to study the science of music all by himself. True there were plenty of teachers in the great city where he lived, but in his humble home there were few spare cop-

pers, and the boy, indignant because the choir master had laughed at the mass music which he had composed, because it showed such ignorance of musical form, must get his learning as best he could. So Haydn bought a second-hand copy of a very difficult work on musical composition, and with a well-worn harpsichord to aid him studied hard in his cold attic by night until he acquired a very unusual knowledge of music and great skill in rendering it, which laid the foundation of his success in later years.

When Joseph could learn no more by himself he found a master who could teach him, and gave in payment his services as a blacker of shoes and cleaner of clothes. One position and another came to him. For some time he was in the habit of playing the violin for the orchestra of one cathedral, the organ a few hours later in another, singing after that in a third and then studying late into the night. As he grew older and became better known his wonderful ability attracted the attention of Prince Esterhazy, who took him into his service. For thirty years Haydn lived quietly with his patron and composed a great store of choice music. But of his brilliant success as a writer of symphonies and other instrumental works we have nothing to do here.

None of this master musician's compositions have attained greater popularity than his grand oratorio, *The Creation*. This was written when Haydn was sixty-six years old and in the maturity of his powers. It was begun when he had just paid a visit to England, where he had been received so cordially and with so many honors that the great man felt inspired to do something great and noble. The English people believed in his genius. "It is England that has made me famous in Germany," he said.

A friend of Haydn believed that music might be written to portray nature by awakening in the mind of the hearer the emotions which natural objects awaken. For example, "men admire the sun; by exciting, therefore, the highest degree of admiration we shall recall the idea of the sun." This friend urged Haydn to compose his oratorio on this principle, and Haydn consented. From London he had brought a poem arranged from the Bible and *Paradise Lost*, and with this he set out to compose an oratorio to be called *The Creation*. It was a large, bold theme, and in working it out Haydn made generous use of descriptive, picturesque music. The overture is a marvelous portrayal of chaos and darkness before the world was created. The notes are wild, the harmonies strange, restless, dreamy, uncertain. One instrument and another and another enters into the great mystery of sound, and one by one each finds

its way to light and clearness as Raphael, the first voice in the oratorio, renders the words, "In the beginning, God created the heavens and the earth." Then, as the chorus softly sings, "The Spirit of God moved on the face of the waters," gradually leading up to a grand climax at the words, "Let there be light," a bright long beam of sound flashes out from organ, orchestra and choir, and little by little peace and order result at the lines, "A new created world springs up at God's command."

Storms and tempests, wind and lightning, the murmur of brooks and the rushing of waters, hail pattering on the leaves of the forest, the soft descent of snowflakes, the tiger in his lair, the lion, sheep, the dove, the eagle and the lark, and last and grandest the coming of man on earth are beautifully wrought out in the music of this oratorio. Some of the best known of its very familiar choruses are the splendid anthem "The marvelous work behold amazed," "The heavens are telling the glory of God," and "With verdure clad." Musical instruments have been imagined to represent certain colors, as the violin pink, the viola rose, the violoncello red, the horn violet, the flute sky blue, the bassoon deep yellow, the oboe yellow, the clarinet orange, the trumpet scarlet, the trombone deep red. Study carefully the description of the coming of the sun in *The Creation*, and you will see that it is written according to this theory, the violins, violas and 'cellos being followed by the instruments representing the yellows, then the flute, the clarinet, the scarlet and the purple.

For two years or more Haydn toiled on his grand oratorio. When friends urged him to bring his task to a close he replied: "I cannot make haste; I am writing for all time." Each day before beginning he knelt and prayed for the divine guidance as he wrote. Sometimes the old man grew very weary at his task and the notes came slowly from his pen. Then, taking his rosary, he would retire to his chamber, repeat a few *Aves* and on his return to his desk the ideas would come easily to him. He was a joyful believer in God. To a friend who remarked on the brightness and even gayety of his religious compositions he said: "I cannot help it. I give forth what is in me. When I think of the Divine Being my heart is so full of joy that the notes fly off as from a spindle, and as I have a cheerful heart he will pardon me if I serve him cheerfully." On all scores of his most important works were inscribed "*In nomine Domini*," or, at the close, "*Laus Deo*," or "*Soli Deo Gloria*."

The *Creation* was performed for the first time during Lent in the year 1798 in a German palace. A distinguished listener on this occasion said: "Who can describe the applause, the delight, the enthusiasm? . . . I never witnessed such a scene. The flower of the literary and musical society of Vienna were assembled in the room. Haydn himself directed the orchestra. The most profound silence, the most scrupulous attention, a sentiment, I might almost say, of religious respect . . . prevailed when the first stroke of the bow was given. The general expectation was not disappointed. A long train of beauties, to that moment unknown, unfolded themselves before us . . . our

minds experienced . . . a happy existence, produced by desires ever lovely, ever renewed and never disappointing."

The last days of Haydn were spent in retirement. He once said: "I know that God has appointed me a task. I acknowledge it with thanks and hope, and believe I have done my duty and been useful to the world. May others do likewise." Anticipating that the old musician had not long to live, the citizens of Vienna arranged a grand performance of *The Creation* at the prince's palace. When the aged man came tremblingly into the room he was greeted with the most cordial welcome. The leader of the orchestra, an old friend, came and embraced him. Royal ladies covered him with their costly wraps lest he should feel a draught. During the performance the old musician frequently wept with joy at the honor and kindness bestowed on him. At the chorus, "And there was light," the applause was tumultuous. Haydn arose, his heart overburdened, and, with an upward motion of the hand, said, "It came from thence." Then, raising his hands in benediction on his friends, he left the house, followed by the pitiful gaze of all present. Soon after this, in the year 1809, he died, in the seventy-eighth year of his age.

Entertaining Without a Maid

BY HARRIET WEST

Everybody agrees with Mr. Emerson that "the ornaments of a house are the guests who frequent it." But many who, like Mrs. Emerson, have never a dollar to spend for a fancy are puzzled to know how to entertain those ornaments. In old Concord, life was so simple that Mrs. Emerson's problem could be solved, but now, when inviting our daughters' school-girl *coterie* means a twelve-course luncheon, with flowers and ribbons and *bon-bons* galore, and a dinner for half a dozen friends demands a caterer, what shall we do?

Certain women of importance, appreciating how heavy are the burdens of hospitality, have come to the assistance of modest housewives with *menus* and suggestions for dinner-giving with only one servant. Does anybody dare go a step farther? Might it be possible somewhere, somehow, for those who employ no servants at all, not only to receive their friends singly for a day or a week, but also to assemble a few friends to dinner?

Doubting Mrs. Thomas answers: "Yes, perhaps, but one might not wish to be one of the guests; she would feel as if she were eating the hostess!"

Dear Mrs. Thomas, I know how hard it has been since you lost your Phyllis, but don't lose the memory of plenty of happy visits you have made in younger days in homes which never suffered the discipline of a new girl. Don't add a single drop to those thousand rills of influence permeating all our land with such ideals of lavender teas and rose receptions that the daughters in common homes are beginning to believe there is no other way of entertaining. It is positively pitiful to hear, from a lady whose acquaintance any one might covet: "Really, I don't believe I have the moral courage to invite to any entertainment which I can compass people who have bidden me to such elaborate

affairs." I think she made a mistake. I believe the very ladies who had set before her ultra-fashionable feasts have heart and head enough to love to sit at her simpler table and to appreciate the fine flavor of her conversation.

But lack of courage is not the only obstacle to hospitality where one is both mistress and maid. So charming a crown of home life is won by outlay of strength and thought as well as money, and many who appreciate its value think it beyond their reach. But is it so? You mother of growing girls and boys in your blessed country home—plain it may be, because love and high ideals are more plentiful than money and there will be college bills to pay by and by—you are not omitting to entertain both friends and strangers, are you? My neighbor, who dwells in a city flat, thinks you can easily have company. If she had the country eggs and cream and butter at your command, she wouldn't be afraid to entertain the President and his Cabinet—yes, and their wives, too—under those great elm trees, with all out of doors for a parlor. She would take it in strawberry time, and the little boys should open the door and the girls should wait on the table, and if the china were plainest plain, spotless linen and dainty ferns and wild flowers would satisfy the aesthetic sense, while the novelty and perfection of the feast would more than atone for its simplicity. She would rather swing in a hammock on your piazza of a June evening than examine curios in the most elegant town parlor.

Mrs. Blank, who lives in a raw city suburb, and whose husband defines a married man as a bundle-bearing animal, says Amen to my neighbor of the flat, but adds: "If I were within hand reach of city markets, if I could buy good soup and cold meats and really nice desserts and homemade preserves and ice cream and fresh fruit and every vegetable known to the eating world, and have them delivered at my door at what hour I named, my husband might invite his whole club with only twelve hours' notice and bring somebody to dinner whenever he liked." And she speaks with truth. To all these genuine hospitality is easy enough.

Mrs. Suburban has an invalid neighbor who yet finds ways to increase sociability in her vicinity. She thinks it a refreshment just to meet pleasant people, and many a one who reads pretty plain prose most of the time looks forward with genuine pleasure to the evenings at her house, where there are dainty dresses and bright talk and a general air of festivity and sometimes a game—perhaps coffee and wafers.

O, wives and mothers, don't give up having company because you can't do it as somebody else does! Isn't it the good fortune of some of you to remember gala days of your childhood when all the neighbors came to a supper which was no ceremonious function and every child of you gleefully helped get ready for them? Wasn't there an *esprit de corps* among people united by such social ties which was worth while?

I remember well what an unmeaning tangle of meridians geography was to my childish mind till a missionary from Africa made a visit at our house, and straightway one map, at least, became interesting. I also remember how a cer-

tain little "tomboy," whom "I knew the best of all," profited naught by precepts, but did bow down and worship a gentle lady visitor and ever after strove to be like her. How could that child's mother have expended herself better for her own child's sake than in entertaining that guest? Wasn't it wiser than multi-numerous washings of attic windows or perfection of ironing on white aprons? Suppose that mother had thought her home too plain or too full of children for friends to take pleasure in? This I know, her children would have missed more culture than they ever gained from books, and priceless memories. As for the guests, they repeated their visits so often it is safe to infer their enjoyment.

For your husband's sake have company. "O, my husband wants nothing at night but slippers and a newspaper. He doesn't want to be bothered with a lot of people." Nay, nay, don't think so hardly of your husband. If he has fallen into an unsociable habit it is for you to help him out of it. Select your friends carefully at first. They will be a refreshment, not weariness, after a harassing day at office or counter, and to you too, in spite of extra labor.

Afterwards there are other people whom you do not know very well, strangers in town. You did your duty and called on them when they first came, and have always been affable when you met them, but they have not been asked to break bread in a single home this whole year. They know the loneliness of being strangers. You will invite them? Good. I knew you would when once you thought of it. May I hint one thing more? If they happen to be plain people, they might feel more at ease if your dinner is quite modest and you do not display every bit of china and silver you own. Then how you will have adorned the grace of hospitality! And who knows how contagious your example may prove, your whilom guests becoming hosts, and in their turn forging another link of good will to bind society together and lead another step in the march toward that simplicity of living which gives a chance for souls to grow?

Pegs and Holes

BY KATHARINE HOLSTON FISHER

"I envy you, you are so well adapted to your profession; in fact, you seem made for your place in life," said a young woman who was sure that she was not made for hers. "Now I am a peg in the wrong hole, but you fit yours exactly. You do fit it, don't you?" she persisted, as the young man she addressed made no reply.

"Yes," he answered, in a tone that said more than his words did, "I do fit it, but I have had to trim my edges and round off my corners considerably in order to do so."

Then the woman wondered at her obtuseness. Recollecting what she knew of the man, she realized how the "trimming" and "rounding off" must have cut to the quick sometimes, and how the rough edges of that particular professional "hole" must still abrade certain sensitive points on its human "peg."

"Individuality" is a cry of the times, and hearing it we may ignore the exist-

ence of certain holes for which pegs must be found or made. Never are the pegs perfectly shaped for their places, and much wisdom is needed to discover those which are even an approximate fit. For the welfare of society, as well as for the happiness of the individual, pegs and holes should match as exactly as possible, but once having found a place as near his size as the order of things permits, the wise man bravely subjects himself to the trimming necessary to perfect coincidence. Nor is compensation wanting, for he thereby attains a symmetry and beauty of character which makes the metaphor of a peg in its hole less appropriate than that of a jewel in its setting.

Through Death to Life

[See Conversation Corner.]

Have you heard the tale of the aloe plant,
Away in the sunny clime?
By humble growth of a hundred years
It reaches its blooming time;
And then a wondrous bud at its crown
Breaks into a thousand flowers.
This floral queen in its beauty seen
Is the pride of the tropical bowers.
But the plant to the flower is a sacrifice,
For it blooms but once and in blooming dies.

Have you further heard of this aloe plant,
That grows in the sunny clime,
How every one of its thousand flowers,
As they droop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls to the ground,
And fast as they drop from the dying stem
Grow lively and lovely around?
By dying it liveth a thousand fold
In the young that spring from the death of the old.

Have you heard the tale of the pelican,
The Arab's Gimmel el Bahr,
That dwells in the African solitudes
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And cares and toils for their good?
It brings them water from fountains afar,
And fishes the sea for their food.
In famine it feeds them—what love can devise!—
With blood of its bosom, and feeding them dies.

Have you heard the tale they tell of the swan,
The snow-white bird of the lake?
It noiselessly floats on the silvery wave;
It silently sits in the brake;
For it saves its song till the end of life,
And then in the soft, still even,
'Mid the golden light of the setting sun
It sings, as it soars into heaven;
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

Have you heard these tales? Shall I tell you one,
A greater and better than all?
Have you heard of him whom the heavens adore,
Before whom the hosts of them fall?
How he left the choirs and anthems above
For earth in its wallings and woes,
To suffer the shame and the pain of the cross,
And die for the life of his foes?
O Prince of the noble! O Sufferer divine!
What sorrow and sacrifice equal to thine?

Have you heard this tale, the best of them all,
The tale of the Holy and True?
He died, but his life now in untold souls
Lives on in the world anew.
His seed prevails, and is filling the earth
As the stars fill the skies above.
He taught us to yield up the love of life
For the sake of the life of love.
His death is our life, his loss is our gain,
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
Who for others do give up your all;
Our Saviour hath told you the seed that would grow
Into earth's dark bosom must fall;
Must pass from the view and die away,
And then will the fruit appear;
The grain that seems lost in the earth below
Will return many-fold in the ear;
By death comes life, by loss comes gain,
The joy for the tear, the peace for the pain.

—Henry Barbaugh.

Closet and Altar

Turn you to the stronghold.

The great human duties are prayer and work—prayer for every needed blessing and work to realize it; prayer as though God must do the whole and work as though we must do it all ourselves. But who that waits to know the philosophy of answered prayer will ever pray? And who that waits to be sure there shall be no mistake will ever work? We walk in a way that we know not. We labor for our Master, but never know beforehand what shall prosper, whether this or that. We lay wise plans and they miscarry. We commit gross blunders and they are overruled for good. We exult in some prosperity and get leanness with it. We murmur at some adversity and find it big with blessings. The lines of our life are all in God's hands. What shall befall us we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow.—*Roswell D. Hitchcock.*

Our faith is in a Christ who is and who is not, in a dead man who is our living God, in the living God who died, in one who was humiliated into eternal exaltation, who in extremest weakness realized and revealed the supreme power of heaven and earth.—*R. T. Forsyth.*

If the Lord me sorrow send,
Let me bear it patiently;
Lifting up my heart in prayer,
Comfort he will not deny.
Therefore, let there come what will,
In the Lord my heart is still.

Though the heart is often weak,
Full of pain and all forlorn,
Though in days of utmost pain
Not a day of joy will dawn,
Tell it, let there come what will,
In the Lord all pain is still.

So I pray, O Lord my God,
Let my hope and comfort stand,
Fear nor care no more I heed,
Guided ever by thy hand.
Therefore, let there come what will,
In the Lord my heart is still.

—Ernst von Willich.

Almighty Lord, of whose righteous will all things are and were created; who liftest the islands out of the deep, and preparest not in vain the habitable world; thou hast gathered our people into a great nation, and sent them to sow beside all waters, and multiply sure dwellings on the earth. Deepen the root of our life in everlasting righteousness; and let not the crown of our pride be as a fading flower. Make us equal to our high trusts; reverent in the use of freedom, just in the exercise of power, generous in the protection of weakness. With all thy blessings bless the President of the United States and all in authority. To our legislators and counselors give insight and faithfulness, that our laws may clearly speak the right and our judges purely interpret it. Let it be known among us how thou batest robbery for burnt offering; that the gains of industry may be all upright, and the use of wealth considerate. May wisdom and knowledge be the stability of our times, and our deepest trust be in thee, the Lord of nations and the King of kings. Amen.

Mothers in Council

TO ONE WHO TRIED "WESTERN READER'S" PLAN

Dear ambitious little mother: In Mothers in Council of March 17 you were interested in the remarks of "Western Reader," who is so well entitled to be called a phenomenon among housewives. I knew her remarkable energy and promptness would fan your ambitions into a lively glow and have been not surprised at the results that have followed. Your eyes were so bright and I knew you felt life so easily managed that day I met you ordering the bolts of cotton and selecting prints and gingham by the half-dozen.

But do you know you haven't seemed exactly yourself since that day? We have all come to feel much as your curly-haired son whom I chanced to overhear complaining the other day: "O, she's got no time for anything nice nowadays. She's glued to that old sewing machine every time a fellow wants her. 'Run away now, dear. I'm so busy. Get sister to help you. Don't you want to go out and play with the boys? Really, darling, you mustn't hinder me, and you're musing that ruffle.' Who cares for fixings? I wish she would love us as she used to and let us go ragged."

No wonder those old headaches came on again and night often found a jaded look in your eyes. Cutting all one day, basting all the next and stitching by the hour may help finish the sewing at short notice, but sometimes it will finish the sewer, too. No hired seamstress works at such a tension, or if she does she is a cross-grained, tempy creature, as much to be pitied as any galley slave, for you know that no outward coercion can spur to the effort an ambitious temperament will goad its possessor into.

If your stout, phlegmatic friend next door could be aroused to the point of spending half her customary leisure making her little girls' frocks, her purse would be heavier and her health might possibly improve. She says it is cheaper to buy everything ready-made and she goes without what she hasn't money to buy. But haven't I heard you canvassing the question whether she doesn't, after all, live her life rather more wisely than most mothers, whether her unfailing good-nature and cheery sociability aren't worth more in her home than the most immaculate housekeeping or faultlessness of appointments could ever be? If she is seldom ruffled neither is she often tired, and you know it was only an overwrought condition of nerves last week that brought about the impatience toward the children you lamented so tearfully, or the almost unendurable tempers into which Bridget seemed to slip every time you were obliged to go into the kitchen.

No wonder the visit of Robert's deaf old uncle had never before seemed so wearisome, or that you peremptorily dismissed for a troublesome peddler the weary, downhearted widow from the farther corner of the parish to whom you had been wanting to lend aid and encouragement. And didn't you feel every moment you sat listening to garrulous old Mrs. Gibson, or waiting for leisurely Mrs. Warner to spin her long-drawn thread of platitudes, that just so many half-hours and minutes were being robbed from the day's achievement, which seemed so reasonable when planned in the morning?

O, yes, it would be a fine thing to work like a locomotive when by yourself and loaf like a fisherman when off duty, but it isn't every woman who can do it. Few of us can have everything. Stacks of cambric petticoats, dozens of monogrammed table napkins, fresh flowers and a bright mind for the parlor and the attractive social ease of the person of culture and leisure, all on \$600 a year, can't be managed in every parsonage.

Don't try to be six sorts of woman in one. I like you best as you are when you are your sweet, tranquil self, and not hurried and

rushed by this absurd desire to see all the possible sewing of next season driven before your one pair of hands. The girls who have a well-read, companionable mother will make lovelier women than if each had instead always the new garment the moment needed. Don't abridge the hours you can spare for the boys that they may never lack a fresh shirt waist or ruffled collar. System is very good, for indolent people especially—only they'll not try it—and the Western friend has certainly made us her debtor for useful suggestions, but don't try to be phenomenal yourself. Only the Western air and free, fresh prairie breezes can keep a woman from growing wrinkled before her fifties if she determines to accomplish everything. A. M. T.

A MATTER OF PERSPECTIVE

"If I should reach home to find that one of the children had broken an arm in my absence I believe I should still feel repaid for coming," said a young mother at the close of a recent child study congress. The words were not spoken flippantly, and beneath the exaggeration lay a distinct sense of life's true perspective. The clear vision of love revealed to this mother that the passing physical discomfort of her children during her occasional absences from home was, after all, a minor matter if she returned to them with one helpful, practical suggestion for the betterment of their future lives. At this very meeting, however, the curious discovery had been made by a showing of hands that out of an audience of 1,500 hardly ten per cent. were parents. At the same time the number of teachers present was shown to be overwhelmingly large.

"All the mothers must be taking care of their children at home," tentatively remarked the president of the association, but this explanation did not pass unchallenged. A voice from the audience queried: "What becomes of the children when these mothers go to club meetings, missionary societies, dinners and the theater?" The question remained unanswered, but the impeachment seemed to be that parents are less alert than teachers where the welfare of children is concerned. That the accusation has some foundation in fact seems only too easy to prove.

Several years ago the writer became interested in a kindergarten class for mothers, and tried to persuade a few personal friends to attend the class just once in order to test its helpfulness. Her earnest representations failed to secure a single recruit. Such excuses were given as: "I am too busy." "It is impossible for me to take that early train." "I must go shopping tomorrow." One mother naively asserted: "A mother's instinct is her safest guide in the training of her children. All mothers know what is best for their own children—at least I do."

Another, with less self-confidence, went back a generation and loyally maintained that no modern methods could be an improvement upon her own mother's training. Furthermore, several of those visited expressed surprise that the writer herself should leave her children one-half day in each week in order to attend the class. Not one seemed to appreciate the impelling necessity she felt for enlightenment and assistance in meeting the problems which daily presented themselves in the training and education of her children. Yet no one of them would have blamed a mother who deserted a sick child in order to run for a doctor.

Truly mothers are a conservative class. At the last annual meeting of a club of more than average intelligence—many members being the wives of college professors—education was suggested as a possible topic of study for the ensuing year. It caused hardly a ripple of interest, found only two advocates and was promptly voted down. Real ignorance prevented a rational discussion of the proposition. It was

evident that a large proportion of those present felt that a parent's responsibility for his child's education ends with the more or less haphazard choice of a teacher and the payment of school expenses.

The canvas of life is, for each individual, crowded with jostling images: duties, ambitions, temptations. It is too often like the Japanese pictures, without true proportion or perspective. The loyal parent, as the true artist, who "sees life steadily and sees it whole," must have a right perception of relative values. DOROTHY STORRS.

WHO CAN SUGGEST

I have a perplexing question for Mothers in Council. My little girl of three years is usually very sweet and good, but at times she seems determined not to do anything she is asked to do. She will throw herself on the floor and kick and scream. I have tried to ignore the fault, trusting that she would forget it. I have tried to show her how naughty such conduct is, but all my efforts seem to fail, for she is not improving. I have never punished her, as I have hoped to bring her up without forcible discipline, if possible. What can I do to cure her of this growing disobedience? M. F. A.

FOR MOTHERS WHO PLAY WHIST

If mothers could realize the consequence of their influence and example upon their children many a whist club with its system of prizes would be broken up. We have laws on our statute-books against gambling. Almost every daily paper has police records of the arrest of poor Chinamen on this charge, and yet mothers, Christian mothers, in their own sweet homes are unconsciously educating the young people about them in this very sin!

At the seashore last summer this thing was going on, *ad nauseam*, from morning till night, and almost from night till morning. Children beginning after breakfast turned away from the beach and the glorious old ocean to play whist in some corner of parlor or piazza, and always with a stake, perhaps only a soda for a boy and *bombons* or a stick of candy for a girl. As those boys go out into the world and meet young men who are not scrupulous about staking money, how are they to see any more wrong in the money stake than in the candy? And really, what difference is there in the principle? Is not one just as much gambling as the other? And when we know of ladies who are under the power of the "whist fiend" belonging to six or more clubs, how can we but expect that younger people will be equally fascinated and controlled by it?

A prominent clergyman tells the story of a mother who was grieved and troubled at finding her own son gambling, and when she tried to reason with him and dissuade him from such a dreadful thing, he suddenly turned upon her with the question, "Where did you get that beautiful vase you think so much of on the parlor mantel?" "I took it as a prize!" "Well, mother, when you are ready to give up gambling, I will." Was it not just?

O mothers, could you look into the future and see the possible results of such a training for your boys, I am sure you could not, would not give them the power of quoting your example as authority for playing for money, with all that involves—evil company and the temptation to dishonesty, leading to disgrace, perhaps to despair and ruin! Think seriously, prayerfully, and if you will and must continue to play whist and can contrive peace with your conscience for such a waste of time, in a life so full and short, so momentous in its issues, do not gamble. Let the game be without that element of excitement and fascination which may lead your child, as it has many another mother's son, to ruin of body and soul. L.

The Conversation Corner

WHO solved the picture puzzle in Feb. 17? The following letters will tell you:

CLINTON, N. Y.

Margaret and Paul Williams were going to cross the ocean. Everybody had said the last good-bys, and the great steamer had started on its voyage. Every one was looking back to see the land they had just left. But Margaret and Paul were too short to be able to see well over the railing. A gentleman suggested that they be put into the ventilator near by. So he asked a sailor if he might put them up there. The sailor said he might, if they would be careful and not fall down. They said they would. So up they went. It was very fine up there, and they could see very well. Pretty soon a lady came along with a camera in her hand. She thought to herself, "Here is a good chance." Accordingly, she snapped the picture which you see in the Corner.

RUTH P. (12 years old).

MERIDEN, CT.

My Dear Mr. Martin: I will tell you what I think the picture seems like. I think that those children are in a ventilator of a steamship. They are the children of the captain of the ship, and they are protecting themselves from the sun's rays. I guess they wanted to have their pictures taken in a queer place, but I don't believe they will be allowed to stay there long. ROGER W. S. (7 years old).

WESTMINSTER WEST, VT.

The children in the picture are the captain's children, and he is taking them for a voyage on the ship he commands. Their names are Fred and Harry. Fred is ten and Harry nine. They are favorites with the passengers and are having a good time with fair weather mostly. They are on one of the ocean liners that sail between New York and Liverpool. They are going to Liverpool. They cannot stay long, but expect to have time to go to London and see some of the sights. In the picture they are in one of the funnels or ventilators which carry air to the furnaces and supply it for forced draft. Fred proposed they get up there and surprise the first one that came along, but that one had a camera, so their pictures appeared in the Corner. CHARLES P. (14 years old).

In judging such letters note must be made of accurate description, plain writing, correct spelling and easy style. Of all the letters received the three above were on the whole considered the best. I submitted them to three (very) literary ladies separately, and each one reported the order above printed. So that Ruth P. (some of you may recognize her as the little girl who used to write us from the shore of the Black Sea, but who is now at school in this country) has the prize—the portfolio of "Century Portraits." I have no doubt that the Vermont boy and the Connecticut boy, with the gallantry which belongs to all true Corner boys, will unite with us in congratulating her. Charles P. is one of our long-time members, and Roger W. S., with the name of our courtly Massachusetts governor and, as I take occasion to "guess," the descendant of at least three Connecticut governors of honored memory, will have the same courteous feeling.

Such pictures give good exercise in careful observation—an important thing to cultivate. You will notice that one letter only states that one of the children is a boy and the other a girl—which is true. The person holding the kodak could not of course appear in the picture, so that the writers could only conjec-

ture, but my decided conviction is that it was a gentleman, not a lady, that "came along and snapped the picture!"

Now, in answer to your ? about the present picture, you will be interested to know that the boy on the windlass is the very same one that was in the ventilator. The ship on which he is a passenger is the *Paris*, homeward bound. His father is not an officer of the ship, except as he may belong to the "Ship of State." His name is not Fred nor Harry nor Paul, but—*Reyburn*. He must be a brave boy on ship or shore, for a newspaper item says that, while riding on horseback, his horse took fright and ran with terrific speed for two miles. But when his father succeeded in overtaking him the boy was clinging firmly to the saddle, and his first word was, "Hurrah! papa, I've had a runaway!" He is of the right stuff to stand on the quarter-deck by and by, instead of sitting on the windlass!

Now I have a letter for you from a Corner "boy" in the United States Army, who is with his battery at a Southern fort. I am sure that it will do no harm, even should any of our Euro-

I sincerely hope it may not come, but if it comes, here I am, ready to do my duty by the flag. With the best wishes I bid you farewell.

I chanced to dream of you about that same time, and you were at your post of duty—that is surely a good sign! The God of Joseph will bless you and keep you. "Be of good courage" [Deut. 31: 6; Ps. 27: 14].

Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

"The Tale of the Aloe Plant." The inquiry for this in the Corner Scrap-Book of March 17 has been variously answered. A lady in Westfield offers to send it to the inquirer, another in the Congregational House sends a copy in type-writer, and a gentleman in St. Paul, Minn., a printed slip, the poem having been recently quoted by a preacher in the Park Church there. The author is "Henry Harbaugh," presumably the Lutheran minister and writer of that name in Pennsylvania (1817-1867). The poem may be found on page 546, and Easter Sabbath is not so far away but that it will be a beautifully appropriate and comforting one.

TAUNTON, MASS.

Dear Mr. Martin: Why is Massachusetts called the "Commonwealth of Massachusetts"? Are other States spoken of in those terms, and why the difference? A. M. D.

The State librarian on Beacon Hill informs me that the other States officially using the title are Pennsylvania, Virginia and Kentucky. The first is surely right, for a note before me from Reyburn's father is officially headed: "Commonwealth of Pennsylvania." In these States the title is provided for in the constitution.

TWO RIVERS, WIS.

Dear Sir: Was there printed more than one edition of the "Book of Common Prayer [etc.] for the use of the Protestant Episcopal Church in the Confederate States of America:

Richmond, 1863"? Pasted on the front cover is this: "From the cargo of the Anglo-Rebel Blockade Runner Minna, captured Dec. 6, 1863, off Wilmington, by the Government Dispatch Ship Circassian, Capt. W. B. Eaton." The word "Confederate" is substituted for "United" wherever the latter occurs as the name of our country. In one instance at least this change is not made—in a "form of prayer to be used in ships of war"—so that had Admiral Semmes, who, I think, like President Davis was an Episcopalian, possessed one of these books, he would have been obliged to pray that he and his crew might be "a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions"! J. N. D.

I cannot answer the question, nor find the book in Boston, though there was a lot of them here after the war. Thirty-three years ago last Sunday I attended Mr. Davis's church in Richmond—from which he had suddenly departed the previous Sunday—and heard the rector read prayers for "all those in authority." A glance at the boys in blue in the congregation sufficiently indicated who was at that time in authority at the Confederate capital!

Mr. Martin: Where can I find this rhyme?

January brings the snow,
Makes the feet and fingers glow;
February . . .

Is this the next couplet? If not, let some one else try it.

February brings the blizzard,
For feet and fingers 'tis hard!

L. N. M.



THE SUNDAY SCHOOL

LESSON FOR APRIL 24

Matt. 18: 21-35

A Lesson on Forgiveness

BY REV. A. E. DUNNING, D. D.

The distinctive doctrine of the gospel is the forgiveness of sins. The distinctive characteristic of the Christian is the spirit of forgiveness produced by the experience of sins forgiven. In this eighteenth chapter Matthew has included Christ's teaching concerning the Father's disposition toward the weak ones and toward those who cause these to sin—the law which should govern Christians in dealing with those who have wronged them, their treatment of those who have repeatedly tried their patience and betrayed their trust and the condition of those who refuse to forgive the penitent. Our Lord was soon to illustrate in his own experience the spirit he was teaching to his disciples. Already he was looking forward to the hour when, hanging on the cross, he would pray for his tormentors, "Father, forgive them, for they know not what they do."

While this lesson illustrates the very essence of the gospel, it teaches even the youngest child a daily duty and the resistless reason for doing it—to be "kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Our Saviour's meaning will be brought out by considering these four facts connected with this parable.

1. The contrast between the two debts. One of them was one million, two hundred and fifty thousand times as great as the other. Such a debt could only have been contracted against a king, for of course the debtor only owed for what he had received. When all his property, his children, his wife and himself were put into the scale they could not begin to balance the debt.

The fellow-servant owed a mere trifle, amounting perhaps to seventeen dollars. How much sacrifice was required to cancel that debt? What is an obligation to a fellowman as compared with our obligations to God? We owe him not only for life, capacity for enjoyment, friends, treasures; but he has placed with each one of us, in trust, the wealth of an immortal soul, which we have misappropriated and lost. How can we pay him for what we have lost? Our loss has also affected other values that are his. Influences have gone out from us beyond recall which have impoverished and destroyed what he most cherished. What have we with which to make such loss good?

2. The contrast between the two creditors. We measure the disposition of our Father by our own. Forgiveness three times repeated was the utmost stretch of mercy which Jewish piety recommended. Peter more than doubled that. His willingness to practice so great forbearance showed the spirit of a child of the kingdom. But his Master showed him how far he was below the true estimate of what is divinely magnanimous: "I say not unto thee, until seven times; but until seventy times seven." Divine mercy cannot be limited to any fixed number of times. The love of God is measureless.

But no one can discover this love except by testing it through repentance. A gentleman once found a young woman, sunk in guilt and shame, but broken-hearted and despairing. He learned that she had a father whom she still loved, but whose affection she believed she had lost forever. He urged her to write and tell her father where she was and to ask his forgiveness. She said: "I dare not. I know it would be of no use." But her friend said, "Then I will write myself." By the first mail the answer came, the envelope marked in large letters, "Immediate." The father wrote: "Bring my daughter home at once. I have longed to know where she was and to have her return. I love her still. I

forgive her all." God is our creditor; but he is also our Father, and his mercy is unlimited.

3. The doom of the unforgiving. It may seem strange that God should have mercy on all who come to him and yet should condemn every one who refuses to forgive others. But God's mercy is nothing to those who cannot forgive. The creditor who went out from his Lord with the assurance that he was forgiven was still in debt. If he had really accepted the pardon offered to him he could not have throttled his fellow-servant as he did. He was only a cheat who was abusing his lord's kindness. We all approve of his getting what he gave. His own conscience must have approved of his doom.

4. The requirements and effect of forgiveness. It requires repentance. The debtor was charged with the debt, and measures were taken by his lord to collect it. It was only his cry for mercy and his promise to do his best which brought the promise of release.

We cannot take into our confidence one who has done us an injury so long as he is willing to do us another. God does not require that. He only asks us to keep an attitude ready to receive an offender when he is sorry for his fault and promises not to repeat it. Many a man lives close to God who prays concerning his enemies: "Fill their faces with confusion; that they may seek thy name, O Lord."

We are able to receive from God only according to the spirit in which we give to others. Those who desire to forgive will know themselves forgiven, and those who are really forgiven by God will heartily forgive their fellowmen. With the remembrance of the compassion which loosed him and forgave him all that debt, the debtor, if he had had a spirit worthy of any kindness at all, would freely and gladly have been reconciled to his fellow-servant. Henry Ward Beecher said: "There is a kind of hedgehog forgiveness—shot out like quills. Men take one who has offended and set him down before the blowpipe of their indignation and scorch him and burn his fault into him, and when they have kneaded him sufficiently with their fiery fists they forgive him."

Forgiveness of others helps us, more than any other experience, to grow into fellowship with God. The chief burden of our Saviour on earth was not poverty, nor homelessness nor bereavement. It was the wrong he endured at the hands of those whom he loved. He was "rejected of men." He was buffeted, scourged, crucified, while the judge who officially condemned him said publicly, "I find no crime in him." He "learned obedience by the things which he suffered." May we not also learn obedience by our endurance of injustice and by the patience which we exercise toward those who have forfeited claim to our patience? Nothing so effectively sweeps away the petty jealousies and unkind feelings which steal into Christian hearts and Christian circles as fixing our thoughts on the mercy of God, and nothing exalts us above the injuries of others like the full appropriation of his forgiving love.

The real enemies of our country are not the armed men nor the armored ships of the great

Powers. If there is too much exuberance in the thought that we can whip the world, it is a safe saying that we can defend our land and coasts against any part of the world that will ever be in arms against us. We are alert as to foreign foes—the drum-tap rouses the heaviest sleepers. But we are a dull people as to internal assaults upon the integrity and purity of public administration.—*Ex-President Benjamin Harrison.*

The Church Prayer Meeting

Topic, April 17-23. Value of Christian History to Each of Us. Ps. 78: 1-8; Heb. 11: 12: 1, 2.

For enlightenment, encouragement, warning.
[See prayer meeting editorial.]



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Our Readers' Forum

NEW SEMINARIES THE SOLUTION

Supposing, for the sake of argument, that ministerial culture is at the low ebb indicated by your editorials of Feb. 3 and 24, certain facts are patent. (1) Young men are taking short cuts into the ministry. (2) Many churches desire these men as pastors; we might even say that they will have them, and apparently prefer them to many with full collegiate and seminary training—are we not told of the hundreds of educated ministers without charge and yet willing to serve? (3) There must be some reason for this state of affairs. Can we discover it? There are two ways of getting at this: first, ascertain what kind of men these are who are thus entering the ministry; second, get side lights from the drift of education.

1. The kind of men accepted by many churches. (a) They are young. The present is a time when youth is in the van. The Y. M. C. A. and the Y. P. S. C. E. are two of the great movements of the half-century. For nearly two millenniums the church has employed sparingly the "dew of its youth." It has just waked up to the value of this element. Now youth involves several things: fervor and expenditure of intense energy in every department of church work, whether preaching, visiting, or organization of parish aids, and also freshness of spiritual life. (b) They are men of the English Bible—the book of the church, of the Sunday school and of the home, and also largely of the study. They know this book as it is not known by most seminary students whose work has been on Hebrew and Greek. Many of these men are graduates of Revere and Northfield and Springfield, where the most of the teaching is on that basis, and not founded upon Hebrew and Greek. They are in this respect in touch with the people. (c) They can and do work for salaries that college and seminary graduates will not look at. They have invested a smaller amount in fitting; they can afford to work for smaller compensation. College men will seldom accept \$600 a year. Note in this connection the excess in numbers of small, struggling churches over the able ones. At the same time we must note that these men often rise to commanding positions. (d) They can preach, and the churches want preachers, not merely essayists.

2. Side lights from the drift of education. Why do these men not complete their education? There are two reasons: (1) Haste to get into work; (2) dissatisfaction with the conditions of theological education. The first reason has not a good basis, the second has. A fetish in theological education is that every minister must be theoretically a scholar in Greek and Hebrew. Theoretically, I say, for not more than three or four in fifty habitually use either after they have been pastors five years. (This statement is the result of a personal canvass, verified at different times in different places.) Very many candidates for the ministry do not want Hebrew and Greek; they learn it under protest, though they will sometimes take the latter if they can get it. They find their justification at three points: (1) Secular education is all the time getting farther away from Greek, which is no longer essential to the degree of A. B., yet the value of the degree is as great as ever, as witness the estimate put upon the Harvard degree; (2) the best scholarship is abundantly available to the English reader; (3) some men have no aptitude for linguistics, the age in which the languages can be profitably learned has passed for them, and hence three years spent largely in the study of language is for them an unjustifiable waste of time. A fourth point may be added: A thoroughly scientific education in theology can be imparted on the basis of English. Apropos of the second point above it must be said that of the graduates of our best seminaries a large percentage have to lean for their exegesis of Scripture upon the same authorities as are

available to the English reader. Apropos of the fourth point is the fact that at least three of the most important subjects are, so far as the students are concerned, habitually treated on an English basis. Those three are: systematic theology, church history and Biblical theology.

3. What is the remedy? Alongside of the usual course a thoroughly scientific, "highest grade" theological three years' course upon an English basis, with (perhaps) Greek offered to those who want it. Such a course is thoroughly possible, and it is in line with modern education.

But it looks as though new seminaries will have to be endowed to give it. It does not appear possible in existing institutions. The present corps of professors are against it. They will apparently fight its introduction into their own schools or kill it if introduced. The experience of three of our seminaries proves this. We need, therefore, new seminaries established for this purpose—at least one in the East and one in the middle West—to give such a course and such only. These institutions must be under the guidance of men who will keep the standard of instruction at the very highest point. Such courses would remedy or do away with another evil—short cuts into the ministry in the shape of two-year courses (without Hebrew and Greek) now offered in some of our seminaries.

Will the class of men we are speaking of attend such schools? (1) They have done so, they will. (2) The church would have a ground for putting on the screws and for saying: "You shall not enter the ministry while unqualified." It could say: "There is no justification for an untutored ministry. We furnish the means, you must avail yourself of them."

The result, if your statements be of facts, could not help but be an elevation of ministerial culture.

GEORGE W. GILMORE.

Bangor Theological Seminary.

IS JAPAN LESS CULPABLE

On page 9 of the issue of Jan. 6 *The Congregationalist* speaks of "Germany's steal," and of Japan being robbed of "the just fruits of her valor." I have no objection at all to the former phrase, but I cannot see how you can make such a distinction between the two cases unless you lay down the principle that a victorious nation has a moral right to demand anything it pleases from its defeated adversary. If Germany had first gone to war with China and killed a lot of Chinese soldiers would that have converted the "steal" into "just fruits"? It is true there were some who claimed that Japan's war with China was highly unselfish (I think few or none hold that view now in this part of the world), but that was on the theory that the purpose of the war was to free Korea from Chinese interference. On that theory I do not see what moral right Japan had, in addition to clearing China out of Korea and getting a generous indemnity, to aggrandize herself with Chinese territory. If the war was a measure of shrewd policy for political advantage how did it differ in spirit from Germany's present action? And in either case must everything whatever that Japan was pleased to demand be necessarily regarded as her "just fruits"?

[Drawing ethical distinctions between the summary acts of nations is a business that subjects all who enter upon it to the danger of such criticism as is voiced in the preceding communication. The impression, we think, prevails in this country that Japan had far more justification for interfering in Korea than Germany had in seizing Kiao-Chau, and, once resisted and compelled to wage war she had reason to make China pay the penalty. Certainly she had more reason than Germany had for making the murder of a few Germans the pretext for the forcible seizure of a prov-

ince, no opportunity being afforded to China to make restitution in the ordinary way.—EDITORS.]

THEY ARE DISCRIMINATING CRITICS

In *The Congregationalist* of March 31 is a note from some one who signs himself "P." in which is the following remark concerning the Boston Browning Society: "Whose unmixed admiration reminds me of the attitude of the Christian Scientists toward Mrs. Eddy." I have been a member of the Boston Browning Society since 1885 and have attended most of its meetings until this last year, when I have been able to be present but once. It seems to me that the author of the above sentence must never have had the good fortune to attend any of the meetings of the society, and that he must be essentially unacquainted with the volume of Boston Browning Society Papers recently published. It is not too much to say that the papers in that volume are fairly representative of the work of the society. It is a surprising intimation that writers like Colonel Higginson, Professor Royce, Rev. C. G. Ames, Rev. George Willis Cook, Professor Dorechester, Dr. Rolfe, Professor Jones, Mr. A. J. George, Prof. C. C. Everett and Mr. William Cranston Lawton, or, indeed, any of the authors whose names appear in the table of contents, in their attitude toward Browning could by any possibility remind a sane man of the "attitude of the Christian Scientists toward Mrs. Eddy."

This is the first time I have ever taken pains to notice any of the remarks of a character similar to this which have been made with reference to the Browning Society, and I should not do so now had not such appeared in the columns of *The Congregationalist*. Misrepresentation of this sort is unworthy of any serious thinker, and especially of a Christian minister. PHILIP S. MOXOM.

THE POLICY OF THE EDUCATION SOCIETY

[The following comes from a director in the Education Society.—EDITORS.]

In the editorial in the issue of March 17 on the College Question in Nebraska a misstatement occurs in regard to the policy of the Congregational Educational Society. You say: "The policy of our denomination, adopted some time ago by the C. E. S. and adhered to faithfully, is that only one college in any State should be formally recognized and aided by our churches." I am not aware that the society has ever adopted such a policy. In Section 4 of the by-laws it is said: "No application [for aid] can be approved by the society so long as it has upon its list another college in the same State." But the history of the society clearly shows that it has repeatedly aided more than one college in a State. In Ohio it has helped Western Reserve, Oberlin, Marietta and Wilberforce University. In Illinois it has had upon its list at different times Knox and Illinois; in Wisconsin Beloit and Ripon; in Indiana Wabash and Ridgeville; in Kansas Washburn and Fairmount.

WILLIAM H. WILLCOX.

HOW LARGE IS IT RELATIVELY

In the issue of March 3 it was asked how the average morning congregation compares in size with the resident membership. I, for one, was surprised at the surmise that in most cases the former does not equal the latter, and should be still more surprised if proved to be correct. Speaking out of my own experience in three different States, I believe that uniformly the morning attendance is from twenty-five to thirty per cent. larger than the resident membership. Are not the exceptions you speak of on the other side? Surely both pastor and people must be in a bad way if they cannot by united effort bring out a morning audience at least as large as the membership.

EREN HERBERT.

Hammond, La.

LITERATURE

BOOK REVIEWS

LED ON STEP BY STEP

We have seldom met with a volume so stimulating to one's faith in God as this autobiography by Rev. Dr. A. Toomer Porter of Charleston, S. C. His peculiar history renders it unusually interesting, for beginning life as a business man he later became a planter, then disposed of his plantation in order to enter the Episcopal ministry and also was for many years a successful educator. The child and grandchild of slave-holders, he was a slave-holder till the war. Aware of the inevitable perils and appreciating many of the objections to secession, he nevertheless went with his State and became an enthusiastic Confederate. As an army chaplain he enjoyed terms of pleasant, and in some cases intimate, acquaintance with the great men of the Confederacy. Accepting in good faith the result of the war, however, he immediately took the oath of allegiance and labored indefatigably to aid his people to regain their courage and revive their industries, and for the upbuilding of every department of the prosperity of the South, especially its educational and its spiritual interests. The parish of which he became rector in Charleston originally was almost new and almost dead, but he has developed it into a large, influential church. He also has done much the same work for one of the colored churches in Charleston, and is recognized by the colored race as one of its truest friends and benefactors.

For thirty years, however, his educational work has been no less important and engrossing than his work as a pastor. Having lost a child a generation or so ago, his interest centered upon other children in an unusual degree, and realizing that after the war a multitude of white children in the South, even representatives of the oldest and most honored families, were too poor to pay for education and were rapidly becoming demoralized for lack of it, he determined to organize a school for the benefit of such children, not in any spirit of caste, but accepting it as a special mission to save such children as his own from their impending fate of illiteracy and degeneracy.

This school, beginning in a small way and consisting largely of pupils unable to aid in its support, has grown into a large academy with a record of graduates numbered by the thousand, and has furnished many teachers and ministers and other men of exceptional service to the world. The most striking fact in its history is that it never has been endowed, and up to this time is dependent upon the gifts of the benevolent, which Dr. Porter personally has been obliged to solicit year by year and which barely have sufficed to keep it alive.

How any one man could accomplish so much would be incomprehensible had we not known one or two other such men. The sincere consecration of his life has been noteworthy. He has scores of times been forced to face crises, some of which have threatened to be serious, with absolutely no money in his pocket and not knowing where his next dollar was to come from, and some of his deliverances which he narrates have been as striking as they certainly were providential. He narrates his whole story in no ostentatious spirit, but with the simplicity and earnestness of profound conviction and a trust in the divine Providence which a long life has repeatedly and triumphantly vindicated.

We cannot take space to mention incidents we should be glad to dwell upon, but we call attention to that portion of the book which describes his protection, during the burning of Columbia by Sherman's army, by a Northern officer at a time when not only the goods but the lives of the citizens of the city were in grave peril, and to the subsequent success of the author in rescuing and saving the same officer when, in his turn, he was in peril. The

record is one of heroic self-sacrifice and devotion on both sides.

The history of the development of what is now the Porter Academy should be an encouragement to all educators in the day of their small beginnings. It has been the successful work of one who never expected to become an educator, and did not conceive himself to possess any special aptitude for such a work, but who entered the way of duty when the door opened and has pursued it steadily to success. If this book fail to secure the desired endowment, in whole or in large part, it will be surprising. The whole narrative is full of the simple, kindly and earnest personality of the author. He has revealed himself much more clearly than is common, but always agreeably and instructively. The book quickens the Christian sympathies and will inspire all who read it to greater fidelity to every duty of life. [G. P. Putnam's Sons. \$1.50.]

SELFHOOD AND SERVICE

In this little book [F. H. Revell Co. \$1.00] Rev. Dr. David Beaton discusses with clearness and force the social questions which at present are attracting attention everywhere. He sympathizes with the poor and distressed, but is not an anarchist, a communist, or a socialist. Nor does he lay the blame for present conditions on the economic system under which we live, nor belabor men for their prosperity and insist that they distribute indiscriminately their gains among those who seem to have need. He is a firm believer in the doctrine of Christian personality, in the right and duty of every man to develop himself after his Creator's ideal, to amass and hold property and to make use of it for his own advantage and that of his family as well as for society. It is through this doctrine of Christian personality developed in the church that Dr. Beaton discovers a way out of our social difficulties. He recognizes the justice of some of the criticisms which reformers are making, but still affirms his confidence in the church as the divine agent through which temporal as well as spiritual blessings must come to the world. As clearly as others he sees the wrongs which even professed Christians have committed in acquiring and using wealth. Between their selfishness and that of unbelievers he perceives no essential difference.

For the selfishness of Christians there is a cure. It is in service, service for others, such as one's native endowments, physical strength and opportunities enable one best to render. Some of the uses to which wealth may be put are suggested. It may be made to furnish the members of one's family with high ideals and advantage of education. It may be employed to endow a professorship in some needy institution for a gifted son or daughter, or to pay the expenses of life in a mission field, or in providing for the training of promising youth in the principles of patriotism and Christianity. A portion of the profits of great mercantile or manufacturing establishments may be set aside for the benefit of the communities in which these exist, and one's gifts for business become ministers of untold good to thousands. The style of the book, the freshness and vigor of its thought, its lofty purpose, the clearness and honesty with which perplexing questions are stated, the calmness and modesty yet Christian confidence with which these questions are answered give it a value which many larger and more pretentious volumes do not possess.

RELIGIOUS

Bishop R. S. Foster's volume entitled *God, His Nature and Attributes* [Eaton & Mains. \$3.00] is the fifth of the series known as *Studies in Theology*. It goes over familiar ground, showing that God is a spirit, is an absolute and unconditioned being and is a person, and discusses his unity, eternity, freedom of moral nature and other attributes. Nature and revelation are studied for their contribution to human knowledge of the subject. The volume is profoundly metaphysical, philosophi-

cal, is greatly elaborated and is comprehensive and thoroughgoing. It is an able and useful book, but it does not seem to us to be as clear and incisive as some others, for example, the recent work by Prof. Samuel Harris on the same general subject. It is much too abstruse for the ordinary reader. It is intended, however, for scholars, and they will appreciate it as a serious and important contribution to the literature of its subject.

The Story of the Christian Church [Eaton & Mains. \$3.50], by Prof. G. R. Crooks, is a revision of the late author's lectures on church history, delivered in the regular course of his work at Drew Theological Seminary. The author had nearly completed the work when he died, so that it fairly represents his teachings. It is intended to be at once a history and a text-book. The method pursued is ordinarily that of a presentation of special topics, which is one of the most effective ways of teaching history. And it affords peculiar facilities for the discussion of periods or events of special significance. The author's style is easy and fluent, yet always terse and forcible, and the volume embodies an excellent summary of the important features of church history in an exceedingly available and enjoyable manner.

Our Redemption [F. H. Revell Co. \$1.25] is another volume from the pen of Rev. F. A. Noble, D. D. Its three books discuss the need, the method and the result of the redemptive work of our Lord. It is a practical and large-minded study of the atonement and its relation to human salvation, not the less scholarly because of its plain and simple style, and the more certain to be popularly read and to become the subject of serious meditation. The plan of the book is thorough and comprehensive, and the solemnity and imperative-ness of the great facts of sin, of human helplessness without Christ, of the sufficiency of Christ's redemptive work and of the possibility and glory of the redeemed life, even here on earth, are rendered lastingly impressive by the blended wisdom and tenderness of their presentation. These chapters are not sermons, although they may possibly have done service in that form, but they are adapted to do the work of the best sermons by impressing the human heart and helping to transform it.

Christianity and the Progress of Man [F. H. Revell Co. \$1.25], by Prof. W. D. Mackenzie, is a fine example of intelligent and masterly work in analyzing the elements of the success of missions and in presenting it successfully. For example, the missionary is discussed as a pioneer, a translator, an educator, an example of self-sacrifice, a promoter of civilization and a saviour of society by leading men to Christ. The chapter on the missionary in civilization is a compact presentation of a great subject, and is remarkably inclusive and suggestive. That on the missionary and other religions is another specially timely and valuable study. Every page will repay careful examination, and the facts that the whole race is now within the reach of the church and that, wherever missionaries touch heathendom, progress of all sorts at once begins, are strongly presented. The book abounds in illustrative facts, and is of more than ordinary interest and value.

A History of the Baptists in the Middle States [American Baptist Publication Society. \$1.25] is by Prof. H. C. Vedder. It is a volume in the Baptist History series. Its territorial limitations of course render it of special interest to readers in the region considered, yet all who are concerned with the growth of the great Baptist body will find it valuable. It is a careful and graphic narrative, the nature of which affords little opportunity for anything but direct statement and precludes argument and partisanship, which is just as well. The rise of the Campbellites, the anti-Masonic excitement and the history of the Millerites are three of the special features which are considered. The statistics of the

denomination relating to this portion of its territory and some others are furnished. Glimpses of its great men appear, and it answers the purpose of the series of which it is a part very creditably.

The Victors' Crowns and Other Sermons [Macmillan Co. \$1.50] is a new collection of the discourses of Rev. Dr. Alexander MacLaren and includes somewhat over thirty sermons, of which the first seven bear the title of the book. We have so often described Dr. MacLaren's work as a preacher that we do not need to take much room now to remind our readers of its thoughtfulness, its spirituality, its practical pertinence to the needs of plain men and women burdened with everyday life, and its attractive and inspiring tone.

The Way of the Cross [F. H. Revell Co. \$1.00], by Rev. C. A. Miller, is a series of meditations on the story of our Lord's passion, and is a devotional volume intended for special service during the Lenten period. It is arranged for daily use and fills a gap which has previously been unoccupied in just this way. Its selections of Scripture, the suggestions drawn therefrom and the short prayers which follow are admirably suited to make deep spiritual impressions and to quicken religious thought and effort.

The Lord's Table [F. H. Revell Co. 50 cents], by Rev. Andrew Murray, is another little production by that most prolific of authors, offered as a help to the right observance of the Lord's Supper and containing many appropriate and impressive thoughts put in a simple and forceful fashion. Like most of the work of the author, it is not conspicuous for originality, but is such work as approves itself to the spiritually-minded reader.

From the same author and the same publishers comes *Money* [25 cents], or suggestions for Christ's stewards. The same good sense and piety control the thoughts here offered about the use of property.

STORIES

The extravagances of Jules Verne have prompted considerable rivalry and imitation, and one of the most successful of his competitors in outreaching into the realm of the imaginative is Mr. H. G. Wells. His new book, *The War of the Worlds* [Harper & Bros. \$1.50], assumes a few of the inhabitants of Mars to make their way to this world, animated by a conquering and devastating spirit, to alight upon the island of England and to work havoc there for some time. Ultimately they fall victims, however, to natural conditions, against which their physical systems afford no protection. The story of their assumed arrival and career of brief but complete victory is told with much realism as well as much spirit. But the author does not succeed in engrossing the reader sufficiently to cause him to forget the utter absurdity of the whole thing.

A new book by Mr. Israel Zangwill is now sure of a wide welcome, most cordial among the more thoughtful class of readers. *Dreamers of the Ghetto* [Harper & Bros. \$1.50] is his latest work, and it tells of one and another man of Jewish blood and birth who has grown up out of the Ghetto since its establishment in the sixteenth century. Most of them have become famous, and some bear names which never will die. The author has described them, not in the biographical fashion, but by making them the central figures of word pictures brilliantly colored and effectively drawn, so that they stand out with lasting distinctness in the reader's mind, and he learns what manner of man they were as he could learn in no other way. One may not always admire them, but the author's skill in portraying them is admirable. The volume is not a story, but a series of sketches, having a general mutual connection yet individually self-complete.

Ray's Recruit [J. B. Lippincott Co. 75 cents] is another story by Capt. Charles King, U. S. A., in which the now familiar characters and scenes reappear with sufficient freshness of circumstance to render the little story thoroughly enjoyable. It is bright and inter-

esting throughout.—*The Spirit of Sweetwater* [Dodd, Mead & Co. 50 cents], by Hamlin Garland, is a neat little volume of the *Ladies' Home Journal* Library of Fiction. It contains a simple but stirring and tender little story of Western mining life, which every reader will be glad to have read.

On the Edge of a Moor [F. H. Revell Co. \$1.00] is a pious story, in which the experiences of a young lady living in the country in England and endeavoring to be a genuine missionary to all in her vicinity are narrated. We sympathize heartily with the religious spirit and intent of the author, and we acknowledge gladly the interest of her book. But she might have illustrated somewhat more of the wisdom of the serpent—not a bad kind of wisdom sometimes—if she had remembered that one class of readers whom she seems to wish to reach is less liable to read a book if its religious motive is paraded so openly. Nevertheless the story is good enough to attract and benefit many, and to stimulate Christians to wiser and better service is no mean result.—Messrs. Eaton & Mains have published *Schwester Anna* [90 cents], a tale of German home life by Felicia B. Clark, which describes German domestic life and that of a nursing sisterhood very pleasantly, and exalts the Methodists carefully above all other branches of the church. It is somewhat more pious in tone than is necessary, but nevertheless it will promote consecration of heart and life.

The Man Who Outlived Himself [Fords, Howard & Hulbert. 75 cents], Poor Joel Pike and the Grave of Tante Angélique, by Judge A. W. Tourgeé, are bound together in a little volume taking its title from the first story. They are charming short sketches, in which the author's knowledge of human nature, his power of describing scenery and character and his sympathy with all that is good and noble are rendered very plain. The book merits popularity and will win it.—In *Wonder Tales from Wagner* [Harper & Bros. \$1.25], by Anne A. Chapin, the legendary lore of the Wagner operas is reproduced in story form for the benefit of young people who may hear the operas and wish to understand them better. The work has been well done.

MISCELLANEOUS

Prof. John Fiske has supplied the introduction to *Marching with Gomez* [Lamson, Wolfe & Co. \$1.50]. The volume is the work of Grover Flint, Professor Fiske's son-in-law, who was a war correspondent with the insurgent army in Cuba for four months during 1896. Mr. Flint's narrative is probably as true to the life of the Spanish population, civil and military, outside of the large towns as anything else which has been or is likely to be written. It describes the insurgent chiefs and their forces, their camp life and their conflicts with the Spaniards, as well as the civil government and the general condition of the island. It is illustrated effectively, if not in the highest style of art, and the narrative is spirited and abounding in interest. The book will be in great demand as soon as it becomes known, and it will go far toward convincing the reader that the policy of the insurgent chiefs in tiring out the Spaniards is wise, that the future of Cuba is more in danger from the incapacity of its civil authorities than from any other cause, and that the present methods of warfare on each side must result in the practical devastation of a large part of the island before peace and good order can be secured.

The Story of Evangelina Cisneros [Continental Publishing Co. \$1.00] has been told by herself in a pleasant book. It will be remembered that she is the young lady whose imprisonment by the Spanish in Cuba awakened a considerable degree of indignation in this country not long ago, and whose escape was welcomed generally. She has here given the story of her life and especially of her imprisonment in a simple and graphic manner, while Julian Hawthorne has supplied the introduction, Karl Decker, who rescued her, has told how he did

it, and Frederic Remington, Thomas Fleming and others have supplied appropriate illustrations. In the present time of exceptional interest in Cuba and Spain the book will be read with special attention.

The latest volume in the series of M. Imbert de St. Amand is the second in his series on the Second French Empire and is entitled *Napoleon III. and His Court* [Chas. Scribner's Sons. \$1.50]. It covers the period from 1853 to the close of the Crimean War. It is written with the author's customary vivacity blended with careful attention to facts, and it deals with the palmy days of the empire, but exposes in some points their weaknesses and especially suggests the absurdity of the Crimean War and the mismanagement of the allied forces during its progress. The author cannot resist the opportunities which frequently occur to suggest the contrasts which appeared in the life of the imperial family, and they are as striking as almost any others which might be named. As one looks back now they are most impressive.

Miniature painting used to be one of the most carefully cultivated and one of the most generally admired branches of art, and no wonder. If it has fallen somewhat into forgetfulness in the last generation, indications are not wanting that the public interest in it will soon revive. It is the subject of a fascinating book by Anne H. Wharton, *Heirlooms in Miniature* [J. B. Lippincott Co. \$3.00], to which Emily D. Taylor has added a chapter on miniature painting. The author has accumulated a surprisingly large amount of material bearing upon her subject and has handled it with skill. Her book reproduces and describes some dozens of representative American miniatures, and embodies in its descriptions more or less in the way of biographical and personal or family incident. The reader will be delighted by the pleasant blending of the historical with the artistic, and we know of no other book on the subject which covers this part of the field. As a deliver in genealogical and historical mines and as a resetter in modern frames of the results of her investigations the author ranks very high. Everything which she produces is of exceptional interest.

How the Dutch Came to Manhattan [E. R. Herrick & Co. \$1.25] is another of the short colonial monographs by Blanche McManus. The illustrations are the principal attractions of the volume. The narrative is very brief and sketchy, although it affords a readable summary of the history of New York city to the end of the Dutch control. The reader will note an occasional slip in grammar in the text, and an occasional infelicity in the pictures. For the carelessness in respect to the proportions of the objects represented, as on page 20, and in conforming the illustration to the text, as in the pictures of Petrus Stuyvesant, who is described as a "face rendered terrible by a pair of black mustachios," and who in each of his pictures is clean shaven.

The author of *Can a Man Live Forever?* [Western News Co. 50 cents] is Mr. J. E. Hix. His book is certainly original in character. Perhaps it may be termed a scientific novel. It is technically scientific, but how far the science is trustworthy only expert biologists, anatomists, physiologists and others can decide. The little story purports to be the description of the invention of a new kind of nourishment for the human body which does away with the need of food, and apparently with that of sleep also, and if we have read the book correctly it finally causes the disappearance of a number of the most important vital organs, the result being in the author's fancy an indefinite prolongation of life. We are by no means sure that such an extension of human existence is as desirable as the author assumes, but in any case his book is too much of an extravagance to receive very much attention. It is likely to amuse scientists if they take the trouble to read it through.

The Nantucket Historical Association has

published two attractive pamphlets, one entitled *Quakerism in Nantucket Since 1800*, by H. B. Worth, a careful and interesting record of the history of the Quakers, written in a kindly spirit, although not without some critical passages, and declaring that Quakerism is practically extinct in the island, a fact which will surprise many of our readers. The other is *The Timothy White Papers from 1725 to 1755*, with a historical introduction by Rev. M. S. Dudley. These papers were presented to the Nantucket Historical Association by the late Dr. Quint, and they contain many facts of interest in regard to mission work among the Indians of Nantucket. They also consist largely of accounts and other business papers and there are a few letters. The historical information which they convey is not of first importance, but their contents are of the sort which throws considerable indirect light upon the past and are abundantly worth preservation. Mr. Dudley has performed his editorial work in a careful manner and the publication does credit to all concerned. Timothy White was an important man in Nantucket in his day, and all the facts about him and men like him deserve to be carefully preserved in such a permanent form as this.

NOTES

— The Bible continues to be the best selling book.

— Maarten Maartens, the Dutch novelist, always writes in English.

— Mrs. Humphrey Ward has ready a little book on Christian education.

— The American correspondent of *Literature* is now Mr. E. S. Martin of New York.

— The best thing in important respects which Rudyard Kipling ever has written, his *Recessional*, is out of print in England.

— Carmen Sylva, Queen Elizabeth of Roumania, who has fairly earned a good repute in literature, has been made a Doctor of Letters by the University of Budapesth.

— The annual report of the Massachusetts commissioner of public records, just issued, is most valuable for its complete record of all existing churches in the State, excepting those of the Roman Catholics, and for its list of all extinct churches.

— The era of low-priced magazines is about to dawn in England. The price of the new *London Magazine* probably will be three-pence—six cents—per copy, while its contents are to be equal in quality and quantity to those of *The Windsor*, *The Strand*, etc.

— A correspondent of *The Bookman* announces that the library of a recently deceased Boston man, Mr. Hayes, contains copies of the first four folio editions of Shakespeare, and of the first four editions of Walton's *Complete Angler*. It is soon to be sold at auction in New York.

— The Emperor of Germany always keeps at hand, whether traveling or at home, a copy of Moltke's *Letters* and one of Moltke's *Franco-Prussian War*, both in English and both from the press of Messrs. Harper & Bros. His sons are declared to be obliged to read Moltke's works in English before being allowed to see them in German.

— George W. Cable sails next week for an absence of several months abroad. He will go directly to England, where his public readings will be largely under the auspices of Messrs. Barrie and Nicoll. These gentlemen were entertained by Mr. Cable at his Northampton home when they were in this country in 1896, and it is in response to their urging that he undertakes this foreign trip.

— The New Hampshire Historical Society at Concord has among its many valuable treasures the epistles of Paul in Latin, a large illuminated quarto printed in 1478, two volumes of Calvin's works, 1556 and 1584, the

Diary of John Howe, the British spy, said by Justin Winsor to be the only copy known to exist, the massive solid silver pitcher and salver ordered by Daniel Webster on his deathbed to be given with his love to his friend, Peter Harvey, and by Mrs. Harvey in 1882 presented to the society. Among its many manuscripts are four volumes of the Gen. John Sullivan papers, including autograph letters of George Washington and many other Revolutionary heroes, sixteen large volumes of D. Webster's MSS., and the original records of all court martials held at Louisburgh, 1746-8.

— Finland has suffered a great loss in the death of Zacharias Topellius on March 13, aged 80. He was a journalist, a university professor, a poet and a writer of stories. He was to Finland what Longfellow was to America. He was of a very mild and child-like nature, and is known over all Europe as "the children's friend." His earliest publications were tales and lyrical poems. Later ones, chiefly in verse, are *Heather Flowers*, *Fifty Years Later* and *Regina* of Emmertz. Many of his children's stories have been translated into English. The work by which he is best known is *The Surgeon's Stories*, in six volumes, published 1872-74, a collection of tales dealing with the history of Sweden and Finland during the seventeenth and eighteenth centuries. On his eightieth birthday, last Jan. 14, he received congratulations from almost every civilized country.

BOOKS OF THE WEEK

- Houghton, Mifflin & Co. Boston.*
CALVER WEST, MASTER DIVER. By F. Hopkinson Smith. pp. 378. \$1.50.
UNFORESEEN TENDENCIES OF DEMOCRACY. By E. L. Godkin. pp. 265. \$2.00.
TALES OF THE HOME FOLKS IN PEACE AND WAR. By Joel Chandler Harris. pp. 417. \$1.50.
Copeland & Day. Boston.
LA SANTA YERBA. By William L. Shoemaker. pp. 119.
Living Age Co. Boston.
THE LIVING AGE. January, February and March, 1898. pp. 896. \$2.25.
Macmillan Co. New York.
GUESSES AT THE RIDDLE OF EXISTENCE. By Goldwin Smith, D. C. L. pp. 244. \$1.25.
THE MEANING OF EDUCATION. By Nicholas Murray Butler. pp. 230. \$1.00.
Eaton & Main. New York.
HEROIC PERSONALITIES. By Rev. Louis A. Banks, D. D. pp. 237. \$1.00.
THE BEST OF BROWNING. By Rev. James Mudge, D. D. pp. 252. \$1.50.
Charles Scribner's Sons. New York.
THE CARE OF THE SICK. By Dr. Thomas Billroth. pp. 333. \$1.50.
A DICTIONARY OF THE BIBLE. Vol. I. Edited by James Hastings, D. D. pp. 864. \$6.00.
Doubleday & McClure Co. New York.
A MINISTER OF THE WORLD. By Caroline A. Mason. pp. 187. 50 cents.
DANIEL WEBSTER. Edited by Bliss Perry. pp. 183. 30 cents.
Baker & Taylor Co. New York.
THE TWENTIETH CENTURY CITY. By Rev. Josiah Strong, D. D. pp. 186. 50 cents.
Knickerbocker Press. New York.
SONGS FROM THE SOUTH-WEST COUNTRY. By Freeman E. Miller. pp. 196. \$1.50.
A. C. Armstrong & Son. New York.
A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS. By J. A. Broadus, D. D., LL. D. pp. 562. \$1.75.
Punk & Wagnalls Co. New York.
THE CHRISTIAN GENTLEMAN. By Rev. Louis A. Banks, D. D. pp. 123. 75 cents.
G. P. Putnam's Sons. New York.
LOST MAN'S LANE. By Anna K. Green (Mrs. Charles Rohlf). pp. 408. \$1.00.
D. Appleton & Co. New York.
THE ANIMAL WORLD. By Frank Vincent. pp. 240. 60 cents.
Bentley Brothers. New York.
MEDITATIONS ON THE SEVEN WORDS OF OUR LORD ON THE CROSS. By Father Charles Perreud. pp. 175. 50 cents.
American Book Co. New York.
STORY OF AENEAS. By M. Clarke. pp. 203. 45 cents.
Maynard, Merrill & Co. New York.
PALAMON AND ARCTIC. By John Dryden. pp. 132. 24 cents.
Viv Publishing Co. Philadelphia.
WHAT A YOUNG GIRL OUGHT TO KNOW. By Mary Wood-Allee, M. D., and Sylvanus Stall, D. D. pp. 190. \$1.00.
H. S. Stone & Co. Chicago.
PRISCILLA'S LOVE STORY. By Harriet Prescott Spofford. pp. 129. \$1.00.
A BRIDE OF JAPAN. By Carlton Dawe. pp. 268. \$1.50.
Church Press. Chicago.
MALCOLM KIRK. By Charles M. Sheldon. pp. 274. 50 cents.
Board of Indian Commissioners. Washington.
TWENTY-NINTH ANNUAL REPORT, 1897. pp. 84.

PAPER COVERS

- George Munro's Sons. New York.*
HER HEART'S DESIRE. By Charles Garvice. pp. 263.
Silver Cross. New York.
HOME FROM THE WAR. By Mary Lowe Dickinson. 50 cents.

MAGAZINES

- April. *CATHOLIC WORLD.*—BOOKMAN.—PHRENOLOGICAL JOURNAL.—CHRISTIAN QUARTERLY.—HOMILETIC REVIEW.—THE CHAUTAUQUAN.—AMERICAN KITCHEN.—WRITER.—BOOK NEWS.—TREASURY.—CENTURY.—APPLETON'S POPULAR SCIENCE.—AMERICAN MONTHLY REVIEW OF REVIEWS.—CRITIC.—EDUCATION.—JOURNAL OF HYGIENE.—INTERNATIONAL.—BOOK BUYER.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 24-30. Habits. Prov. 6: 6-11; 12: 14-25; Luke 4: 16.

What a wide range of human action our topic suggests, from every little trick of speech or manner up to the formation of a character and to the acquiring of an influence which may perhaps be felt throughout the world. How closely knit together is the fabric of our life. From such a point of view as we are now occupying there is nothing great or small. All are but necessary and determining parts of the great whole. Does it make any difference, you say, if for a day or two you express your mind through the forms furnished by the latest slang? Does it make any difference if just once you slouch along the street when you ought to stand erect? Does it make any difference if once or twice you fail to comply with your Christian Endeavor vow? Perhaps the difference would not be so great if you could confine the result of an act to the moment when it takes place, but you are so constituted that when you do a thing once a certain way a permanent bent is given to your bodily movements, to your mental activity and to your spiritual impulses. We sometimes like to boast of our free will and we must hold fast to this great truth, but when we come to examine ourselves minutely we must confess that we are veritable creatures of habit. From the time when we arise in the morning to the time we seek our beds again at night we are doing things almost mechanically. We move along a certain groove because our lives have become firmly set in it. Every day adds to the momentum behind us. It sweeps us along almost irresistibly.

There are the dark and bright sides of our theme as we think in turn of our bad and of our good habits. The only thing to do with a bad habit is to break it, and when it is once firmly fixed only the power of God co-operating with the human will can break the fetters. A Boston pastor, whose work is almost wholly in the slums, told me last week that he almost despaired of the conversion of a confirmed drunkard. Only one out of many is likely to be reformed, and he through a miracle of grace. This is why our early years are so important. The time to "scotch" a bad habit is when it is just beginning to peep above the ground. On the other hand there is comfort in the thought that every holy thought which we cherish, every true word, every brave, generous deed serves to fix our lives in the path of righteousness. If we are good for anything today it is because we tried to be good in the years that are gone, or because, perhaps, our fathers and grandfathers, our mothers and our grandmothers were good before us.

Let us bear in mind also the derivation of the word from the Latin verb "to hold." In the strictest sense we do not have any habits, but they "have" us. We are as much in their grip as the captured criminal is in the clutches of the law. Happy are we, indeed, if the habits which fetter us are such as held Jesus Christ to rectitude and helped him to be the world's Saviour.

Brahmanism has robbed God of his personality and man of his responsibility.—R. P. Wilder.

Progress of the Kingdom

AUSTRALIAN ACTIVITIES

The Student Christian Union

This body recently held a successful convention at Sydney University. The World's Student Conference at Northfield was reported by the Australian delegate. Papers were read on the same kind of subjects which engage the attention of American students' conferences. The traveling secretary, Mr. W. H. Salmon, M. A., who is an expert, gave two Bible studies. The movement is an interdenominational one, each of the Protestant denominations being well represented on the list of essayists and speakers, and a certain touch of picturesqueness was lent by the presence of two Maori delegates, whose pronounced shade of color testified that they were full-blooded specimens of their race. One of them read an excellent paper during the missionary evening. The majority of the delegates present were women. None of these read papers, but some of them spoke and took part in the prayers, and their contributions were always profitable. The various unions aggregate 800 members. These are from universities, high schools and other collegiate institutions. The planting of the A. S. C. U. in Australasia is due to Mr. J. R. Mott, M. A., and the progress of the movement gives much encouragement to its friends. Australian universities are purely secular. There is, therefore, the greater need for an organization like the A. S. C. U.

Salvation Army Movements

Under Commandant Herbert Booth the Salvation Army is exhibiting signs of activity. Taking advantage of the New Year holiday season, a three days' camp was held at Manly, a Sydney watering place. There was a good deal of the old-fashioned Methodist camp meeting about this gathering. The commandant's wife has also been commissioning slum officers. This means that increased attention is to be given to work in the slums. The commandant also is arranging to open mission operations in Java. Concurrently with these movements there has been a movement towards the pockets of the people. A certain broadening of the army's spirit here is noticeable. Ministers have been asked to lecture for them—not necessarily on religious topics—and the cinematograph is exhibited by their officers to their people, the views exhibited not being necessarily of religious subjects. There was a time when no meetings were held in connection with this body except such as were distinctly spiritual.

Communism on Trial

Those who are considering the establishment of communal colonies on Mr. Bellamy's "equality" principle might profitably make a note of the experience of the communal settlements for the unemployed in these colonies. Under government auspices such settlements were made some years ago in South Australia. About one-third only of those who began these ventures in South Australia remain to continue them. "The single men objected to the married men receiving rations for their families as well as themselves and at the same time receiving the same rate of pay for work done as the single men were receiving." The history of these settlements in South Australia is substantially the history of similar settlements in other colonies of Australasia. Individualism will assert itself, and "the principle of producing according to ability and receiving according to needs," however attractive it may appear in Looking Backward, in every practical trial which has been made of it has failed to justify itself. This is the Australasian experience, at any rate, whatever may be said of other parts of the world.

W. A.

Seven months of the American Board's fiscal year have passed, bringing to its treasury an aggregate in donations and legacies amounting to \$369,488. This is a considerable gain over the same period last year, but the increase is

largely in legacies. For the next five months not only as much money will be needed as last year during the same period but \$46,181 more, provided expenditures of the year be kept within the \$650,000 estimate, which is not probable, since that estimate is \$38,414 less than the total expenditures of last year after very severe retrenchments.

OUR OWN WORK

Two Recruits for Alaska

The appointment of Rev. L. L. Wirt, by the Home Missionary and the Sunday School Soci-



REV. LOYAL L. WIRT

eties, as joint missionary superintendent for Alaska is the outcome of deliberations and negotiations which have been going on for some time, the Sunday School Society naturally taking the initiative in the plan, owing to the fact that Mr. Wirt has been in its employ. The growing prominence of Alaska in the eyes of the world is looked upon as justifying such an aggressive move, and the comparative neglect of the great district by missionary boards of all denominations makes it all the more desirable that now a serious effort



MRS. WIRT

be made to bring Christian influence to bear there. Mr. Wirt and his wife, who will accompany him and who is in every sense of the word a helpmeet, are not destined for the Klondike region, where there are already several Christian workers, but, starting in the neighborhood of Juneau, Skagway, Dyea and other coast towns, will confine themselves to the American territory. They will consult with Governor Brady and others, and no doubt be somewhat influenced by their counsels.

The fact that the two societies assume joint support of Mr. Wirt indicates that his work

will combine the distinctive lines of activity for which each stands. It is also a sign of the friendly relations between the two societies which have already co-operated in other fields.

Mr. Wirt possesses unusual qualifications for his difficult task. He is fond of adventure and volunteered for this service. He is skillful in organizing effective methods, as his success in managing and carrying out the San Francisco fresh air movement last summer witnesses. With the co-operation of the San Francisco *Chronicle* he was able to accomplish a large work in this direction. For the last eight years serving as the superintendent of the Sunday School Society in California, he has traveled extensively throughout the State, helping to organize not less than 343 Sunday schools, whose present membership is between six and seven thousand. Much of his work has been of a pioneer character. Out of it have grown twenty Congregational churches, with property approximating to \$40,000 in value.

Mr. Wirt was born near Grand Rapids, Mich., May 3, 1863, his father being a Congregational minister. He was educated at Jamestown College, North Dakota, and at Pacific Theological Seminary, graduating at the latter institution in 1890. The blood of John Eliot, the great apostle to the Indians, flows in the veins of Mrs. Wirt, who is a niece of Rev. Joseph Benton, formerly president of Pacific Seminary. Both Mr. and Mrs. Wirt are enthusiastic over their undertaking. It is hoped that Christian Endeavor Societies will adopt them as their special missionaries, and by extra offerings to be divided between the two societies will provide for their support. They expect to sail from San Francisco about the end of this month. Many good wishes and earnest prayers will follow them to their distant northern field. The *Congregationalist* has already made arrangements with Mr. Wirt for prompt and full reports of his mission.

Education

— By the will of the late F. W. Daniels of Winchester, Mass., Dartmouth College is made residuary legatee of \$30,000.

— Princeton University has received \$100,000 from Mr. Henry S. Little of Trenton, N. J., with which to build a dormitory.

— Cornell University is to have a college of forestry supported by New York State and utilizing and conserving the State forests.

— In the five years since Yale University opened its graduate department to women 170 have availed themselves of the opportunity and nineteen have taken the degree of Ph. D., for which the requirements are becoming more stringent each year.

— Rev. F. L. Ferguson, president-elect of Pomona College, was encouraged last week by receiving \$5,000 for the institution from a Boston friend. Mrs. H. G. Billings of Los Angeles has just given the college an orange grove valued at \$25,000. Only \$10,000 of the \$80,000 which it was desired to raise before May 1 remains to be collected.

— Colorado College continues to be the recipient of important and highly merited benefactions. Mr. and Mrs. J. M. Bemis have just given \$10,000 toward the endowment of the chair of English, of which Prof. Edward S. Parsons is the present occupant. A new building, to be devoted to music and art and to cost \$150,000, will soon be begun, and President Slocum hopes to have in hand some funds for a science and administration building.

It is a reproach upon the form of our discipleship that the exhibition of actual suffering for Jesus on the part of those who walk in his steps always provokes astonishment, as at the sight of something very unusual.—C. M. Sheldon.

In and Around Boston

General Booth in Town

Boston has not been behind other cities in the country in the welcome extended to General Booth. He reached the city last Thursday, and on Friday evening was formally received in Tremont Temple, where Governor Wolcott made one of his felicitous speeches of welcome, and where the vast audience and the Salvation Army lads and lasses demonstrated the warmth of their esteem for the veteran. He has aged somewhat since his visit to the city three years and a half ago, but his powers seem still adequate for the great and constant strain upon them. He speaks with tremendous energy and sometimes almost with volcanic force, and when he moves up and down the platform his tread is that of a general indeed.

In honor of him and to receive counsel at his lips members of the army, particularly staff officers, from all over New England rendezvoused here, and several hours were spent in personal consultation. On Sunday, General Booth's sixty-ninth birthday, there were three great meetings at Mechanics' Hall, large numbers being present at each service. There were no flowers or quartet performances, but the general preached earnest and telling discourses, and the spontaneity and volume of the music went far towards compensating for any defects in it viewed from a critical standpoint. During his stay the general addressed Harvard students.

He was heard last Monday morning by the evangelical ministers, who adjourned their ministers' meetings in order to gather at Loring Hall. Simplicity of doctrine, belief in supernatural intervention for salvation, insistence upon experimental conversion and the employment of all gifts he declared to be the human agents in the development and extension of the army. Today emphasis is also placed upon training for the work. Before commissions are issued a short-term course is taken, to be further supplemented for two years. The "junior cadets," an organization of boys and girls of twelve, which now exists only in Great Britain, are placed under army institutions and taught until they are seventeen, when, with the consent of parents, they are given special work in the ranks.

The Old South Good Friday Service

According to the custom of some years' standing, five of the Back Bay churches—the Old South, Trinity, Arlington Street Unitarian, Central and Mt. Vernon—held a union service on the evening of Good Friday. The large congregation of reverent Christians of various denominations who filled the Old South Church was in itself an impressive sight, and the service was conducted with much dignity and solemnity. All five pastors had a part in the service. Dr. E. L. Clark read the Scriptures, Dr. S. E. Herriek offered prayer, but the chief addresses were by clergymen outside of our own denomination.

Dr. Donald of Trinity Church declared that Good Friday is the most personal day in the whole year. His three chief points were: First, that sin is real and horrible, but it is so only as we look at it through Jesus Christ; second, only as we ourselves imitate him in bearing the consequences of the sins of others can we understand the meaning of vicarious suffering; and, finally, only through vicarious suffering on our part, producing a little more righteousness and purity and peace in the world, can we win the joy that lasts—the joy that Jesus gained through the victory of the cross.

The address of Dr. Cuckson of Arlington Street Church was more abstract. The truths he emphasized were that religion is the paramount necessity of our city and national life, and that the cross has lessons of fidelity to conviction, loyalty to Jesus and sacrifice for humanity.

Before dismissing the congregation Dr. Gordon, in a few strong sentences, almost prophet-like in their note of warning, touched upon the thought uppermost in many minds—the national crisis. He began by asking, Wherein was the cross of Jesus Christ different from the cross of the penitent thief or of the impenitent thief? It was in the path along which he came to the cross. His first and last and only absolute interest was a divine interest in man. The cross of Jesus was transfigured in the light of the passion which brought him to it. But the cross of the thief was a cross of shame. Tens of thousands in our nation are shouting for war. The paths to this goal may be greed or vengeance or passion for humanity. If the cross is before us, how shall we come to it? Shall it be by the path of a robber or the path of a Christ, by the path of shame or by the path of love?

Easter with the "Shut-ins"

The round of visits made by Rev. D. W. Waldron and his helpers last Sunday carried to many hospitals and homes the good cheer of the day and elicited, as usual, warm expressions of gratitude from the hundreds of old men and women, the sick and the infirm, and the little children on beds of pain. Nine institutions were visited personally, and to thirty others cards and printed leaflets were sent. This was the eighteenth successive year in which the mission has performed this beautiful and Christlike service.

Lenten Musical Services

At Shawmut Church Dr. Barton's series of sermons on the Life of Christ, begun at Christmastime, culminated last week in five evening discourses commemorative of the events of Holy Week, with appropriate musical setting arranged by the gifted organist, Mr. H. M. Dunham. The climax was reached on Friday evening, when the great central events of the world's redemption were worthily presented through Sir John Stainer's matchless oratorio of The Crucifixion. The efforts of Shawmut's fine quartet, assisted by the regular volunteer choir, augmented on this occasion by students from the New England Conservatory, all under the direction of Mr. Dunham, resulted in a production of high artistic merit.

It was a delight to hear these noble strains sung for love by young people of the church who with the pastor for several weeks have been dwelling on the experiences of our Lord, and who, with scarcely an exception, subordinated their own personalities to express the divine love and majestic sorrow in the composition. The accompaniments were ideally rendered, always a source of inspiration and support to the singers, yet never overpowering them, while in many of the interludes the organ spoke more plainly than words. The brief sermon was in perfect accord with the music, and each increased the effectiveness of the other. Happy the church possessing a pastor who can devise such beautiful ways of presenting the gospel, an organist so able and consecrated and a band of young people willing to give themselves to his guidance and their voices to the service of their King. This large use of music in connection with religious services, comparatively new in Congregational churches, is surely a move in the right direction and we trust will find increasing favor.

Central Church, Chelsea, Loses No Time

The committee on securing a new pastor made the announcement last Friday night that it was ready to nominate unanimously Rev. R. A. McFadden as the successor of Rev. C. E. Jefferson, and the church is to take action next Friday evening. Three of the nine committee-men who are empowered to select a new pastor have heard Mr. McFadden preach in his own pulpit of the West Church, Andover; all of the nine have consulted with him and his wife,

and, besides, the advisory committee of sixteen, composed of an equal number of men and women who represent all elements in the church, have met Mr. and Mrs. McFadden in a body. His present church called Mr. McFadden in 1896. He is about thirty-three years old and a graduate of Amherst and Andover, has had considerable contact with public men, and has traveled extensively. He has had but this one pastorate. About twenty-five members of Central Church are planning a trip to New York, one feature of which will be attendance upon the installation, April 19, of Mr. Jefferson, their former pastor, in the Broadway Tabernacle.

A Beneficent Institution

For two years under Methodist auspices a hospital has been maintained on Massachusetts Avenue bearing the title Deaconess because of its connection with the New England Deaconess Home and Training School close by. A noble and a much-needed service has been rendered nearly 350 needy sufferers, and the gracious Christian influences constantly present have not only facilitated the recovery of many patients, but have changed their habits and their hearts. Leading physicians and specialists in the city, like Drs. Maurice Richardson, Horace Packard and Joel E. Goldthwaite, have given their services gratuitously, and they now unite with the managers in an appeal for means to secure a permanent and more ample home. Applicants are being turned away daily on account of lack of room. The plan now is to secure an eligible lot perhaps a little way out of the city proper, and \$20,000 are sought wherewith to accomplish the result desired. There is nothing purely denominational about the institution, and it serves alike all who seek its help, and like the Presbyterian hospitals in New York and Chicago it seeks to commend the cause of Christ rather than any distinctism. Gifts may be sent to the treasurer, Mrs. J. W. Cushing, 1577 Beacon Street, Brookline.

Of Interest to Council Tourists

As the time draws near for the long journey to the National Council at Portland delegates should not overlook the Omaha exposition. Such progress has been made upon the buildings and grounds and so much space has been engaged that the success of the enterprise is assured. This is not to be an ordinary district fair, but a national exposition, with extensive displays from foreign countries. The buildings resemble those of the World's Fair. It is expected that all tickets to the far West will provide for a stop at Omaha. It will be possible to gain a new idea of the West from this exposition, and every National Council delegate should pass this way going or coming. Plymouth Church, Omaha, is near the grounds, and the women of that church are preparing to entertain guests at a fair compensation.

W. Q. B.

Important Meetings to Come

Congregational Home Missionary Society, Cleveland, June 7-9.
Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.
World's Student Conference, Northfield, Mass., July 1-10.
World's Sunday School Convention, London, July 11-15.
Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.
Y. F. S. C. E. Convention, Nashville, Tenn., July 6-11.
National Council, Portland, Me., July 7-12.
National Educational Association, Washington, D. C., July 12.
Y. W. C. A. Conference, Northfield, Mass., July 13-22.
Christian Worker General Conference, Northfield, Mass., July 29-Aug. 1.

In and Around New York

The Easter Festival

Easter Day was more generally observed this year than ever before. The same was true of the closing week of the Lenten season. And this observance was not confined to the liturgy-using churches. Careful inquiry throughout all New York failed to find one church, one Sunday school, that did not in some manner observe last Sunday in a manner different from other Sundays. There is a steady improvement in the choir material in this city, and where chorus choirs are employed the inclination is toward men and women, and not men and boys. The pressure to secure the high and even the fair salaried positions in New York choirs is enormous, and it comes from every part of the country. One choir wanting a new tenor brought singers here from St. Louis, Detroit and a small village in Ohio, and after all engaged a local man. But the Western talent was more than eager to come on the chance of being engaged. The music heard on Easter Day was above the average, but there is still sung in New York churches a great deal of poor music. This is the more lamentable since many visitors to churches here, and especially on Easter Day, are favorably disposed toward a poor selection because they heard it in New York. Visitors to New York churches on Easter or any other Sunday ought to take their critical judgments with them. It by no means follows that what they hear in a New York church, even in a fashionable one, is worthy of repetition. There were fewer enrichments in New York churches this Easter than for several years past. The West is buying ecclesiastical art, some of the most expensive kind, but New York churches are not. A very fine new window was put into the Clinton Avenue Church, Dr. McLeod, and the first four of eighteen new ones in Dr. Gregg's Lafayette Avenue Church, but there was little other new glass unveiled. A considerable amount of church building is planned for the spring and summer. In this movement Congregationalists equal any except the Lutherans, who are having a local era of church building that is quite unprecedented.

A Novelty in the Club Line

If one would belong to the Get-Together Club he has but to receive an invitation and pay the price of a dinner bill. The older heads in the club confess that they are looking for solutions to some social and economic problems of the day, which solutions they think exist but where they are they do not know, and the younger heads confess that they are trying to enlarge their horizons by learning to see distant and difficult things through the eyes of their seniors. Lyman Abbott, Albert Shaw, Robert C. Ogden and R. Fulton Cutting have presided among others, and the speakers have included some of the hardest thinkers on practical problems that New York claims as citizens. The last meeting discussed the unemployed, with particular emphasis on solutions of their problem. The emphasis did not, it must be owned, bring out much, probably because solutions are like situations—hard to find. The only speaker who offered any real remedy was Superintendent Kjelgaard of the Cooper Union labor bureau, who advanced the idea of a labor exchange similar in method to the stock or the cotton exchange. He strongly indorsed the cultivation of vacant lots and said that seventy per cent. of all city people applying to him were willing to go to the country if the opportunity offered.

Theaters versus Churches

Methodists of this city have taken a radical step and have broken away from old methods. The leading spirits in the departure are the Methodist contingent in New York among the supporters of Mr. Moody. One of them is the man who, more than any other one, made the earliest meetings of Mr. Moody in New York possible. These men started, about five years ago, Sunday afternoon and evening

services in theaters, first in Union Square and afterward in the Academy of Music. Later on they transferred their services to a hall. Two years ago they took them to a church—a broken-down church. The outcome of the meetings in the church has been so much more satisfactory than were those held in the theaters that they have decided to extend the church services by the addition of three others, making a circuit, with the best workers available in all of them. Where little or no results came from the disorganized theater services, the organized church has increased in two years from a membership of 300 to above 1,000 and from almost bankruptcy to almost financial independence. These gentlemen say that in meetings held in public halls, where there is no organization and no pastoral work after the close of the meetings, there is such an economic waste as to lead to the conviction that a better method of work is desirable. They have had long experience, and they have discarded an old method only after careful consideration.

Women's Work at Broadway Tabernacle

A closing tea, given April 5 by the Society of Women's Work, was well attended in spite of the snowstorm. The opening exercises by the president, Mrs. Gordon, assisted by the pastor, Rev. C. E. Jefferson, were followed by reports. Much time and money have been devoted to the work. All "pledged work" has been sustained and nearly \$300 more than last year have been raised. The total receipts since Nov. 1 have been over \$3,000. The home department has been organized for twenty-nine years. This year it received over \$1,600, which have been divided among the C. H. M. S., the A. M. A. and expenses in sending full trunks to home missionaries. Fifteen trunks have been sent this season. The foreign department, formerly a young ladies' society, has for many years paid the salary of Miss Bush in Turkey. This year it sent her \$100 additional as a New Year's gift and also contributed \$50 to the boys' school at Foochow. The department has also sent out boxes of supplies. The department of local charities has supported many branches of work at the branch church, Bethany, among them being a flourishing kindergarten, a sewing school attended by more than 200 children and a helping hand society for mothers. The department of church aid reported pleasant receptions to Dr. Raymond and Rev. and Mrs. Jefferson, work done by the hospitality committee in greeting strangers at all services and in calling upon new members. After the reports Mr. Jefferson made a brief address. Mrs. Lyman Peet of Foochow appeared in Chinese costume and gave a short talk, which was followed by an address by Dr. Howland of Ceylon. Delicious refreshments were served before adjournment.

Not "Crossing the Pond"

Travel abroad is at a standstill. A large number of Sunday school and other church workers had planned to attend the Young Men's Christian Association International Conference at Basle in July, the Young Women's Christian Association World's Conference in London in June and the World's Third Sunday School Convention in London in July, but almost every booking has been canceled, and the few that remain have the promise from the steamship companies that, under certain contingencies, their advances will be returned to them. Last Saturday's steamships from this port carried well-nigh nobody, one of the most popular among them having fewer than thirty first-class passengers. The cause is not that Americans fear to trust themselves upon the seas from fear of privateering, but that they desire to remain at home until present clouds in public affairs have passed over. Should the trouble not clear away before July, it is said that enough money will be kept at home, which might otherwise have been spent abroad, to offset the whole outlay which our Government may make in behalf of Cuba.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 18, 10 A. M.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

The sixty-sixth annual meeting of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 18, at 4 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote, also five delegates duly attested by credentials from every State association, conference or convention of Congregational churches and one such delegate from each Congregational church annually contributing to this society.

GEORGE M. BOYNTON, Secretary.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its semiannual meeting in the Trinitarian Church, New Bedford, on Wednesday, April 27. Sessions at 10.30 and 2.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Arizona,	Tempe,	Friday, April 15.
New Jersey,	Montclair,	Tuesday, April 19.
New Mexico,	Albuquerque,	Friday, April 22.
Missouri,	Kansas City,	Tuesday, April 26.
Illinois,	Quincy,	Thursday, April 28.
Kansas,	Eureka,	Thursday, May 5.
Indiana,	Indianapolis,	Tuesday, May 10.
Illinois,	Greenfield,	Monday, May 16.
Massachusetts,	Greenfield,	Tuesday, May 17.
Michigan,	Grand Rapids,	Tuesday, May 17.
Ohio,	Medina,	Tuesday, May 17.
New York,	Norwich,	Tuesday, May 17.
South Dakota,	Hampton,	Tuesday, May 17.
Iowa,	Edwardsdale,	Wednesday, May 18.
Pennsylvania,	Edwardsdale,	Tuesday, May 24.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Anne C. Bridgman, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston Congregational House, Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to I. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 8, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information apply to the National Council, 1892, 1893, Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 32, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

SUCCESSFUL SUNDAY EVENING SERVICES

VII. CHURCHES OF LOWELL, MASS.

Of twenty-three non-liturgical churches in Lowell, five have larger congregations Sunday evening than morning and four report the attendance as about the same. The totals in all the churches together average about 5,500 in the morning and 6,000 in the evening. The membership of the two Presbyterian

churches is largely made up of those who are busy with household duties on Sunday morning but are at liberty by evening. The First Baptist Church has the largest congregation in the city since the unfortunate division in the First Congregational Church, and its evening service is frequently attended by 1,000 people. The pastor, Rev. Smith T. Ford, is an earnest, positive man, who speaks decisively along gospel lines, adapting the Word to present day religious problems, but not discussing merely political or social subjects. The preaching is not abbreviated, but its power is increased by a large volunteer chorus under the leadership of the most successful musical conductor in the city, and having an excellent quartet as its center. The service is regularly followed by an after meeting in the vestry.

Among our own churches Kirk Street has been most successful recently in attracting popular favor. Before the coming of Rev. W. A. Bartlett to the pastorate the evening attendance was much less than the morning, but it has now considerably surpassed it. This is due both to the general prosperity of the church under its present leadership and still more to the use of the stereopticon and of an elaborate musical service specially arranged by the pastor, who is an expert in such lines. During the passing winter the evening service has provided both processional and antiphonal choruses, as well as solo and quartet selections. The prominence of the musical element has necessarily abbreviated the sermon somewhat, but that good work is being done is evident not alone from the number of "parlor callers," but far more by the continuous additions to church membership during Mr. Bartlett's pastorate. J.

SOUTHERN CHURCHES IN CONFERENCE

Alabama Congregationalists held their twenty-third annual meeting at Talladega College, March 25-29. The first day was given over to Sunday School Work. Rev. E. E. Scott gave the opening address, and papers on How shall we retain our young people in the Sunday school? Bring them into the church? Make the school a more aggressive Christian organization, and Hints to teachers and superintendents, were well prepared and suggestive.

Sunday was the great day, with much singing, praying and preaching, with the Lord's Supper and a general missionary meeting at night.

Part of the third day was given to the Women's Missionary Union. Reports showed a growing interest in home and abroad work. The discussion of How Do the Homes We Are Making Contribute to the Success of Our National Life was as profitable as the result was encouraging, showing, as it did, that the right idea of home building is rapidly gaining its way. This union, born here in '76, held its first organized meeting the next year and is, by several years, the oldest union in the country.

The annual sermon was preached by Rev. J. J. Scott. On the fourth day the association was organized and reports from the churches heard. The accounts for the most part were encouraging, many churches having experienced a revival during the year. Thoughtful and well-prepared papers were read on: The Midweek Prayer Meeting, Reasonableness and Power of Prayer, How Can Our Churches Reach the Masses? What Has Been Accomplished by Our Churches in the South? The Elements of Power in the Christian Minister, The Mind of Christ, Light Upon the Bible from Modern Explorations and Self-Support. Quite a number of churches are making strenuous efforts toward self-support.

Rev. G. W. Moore, field missionary of the A. M. A., whose presence and timely sugges-

tions added greatly to the profitableness of the meeting, gave a full account of the whole work. The theological seminary at Talladega, under the guidance of Rev. G. W. Andrews, D. D., is doing an important work. Many of our successful pastors have gone out from this school.

J. E. S.

THE FIRST CHURCH, SOUTHERN PINES, N. C.

It cannot be said that this church intruded itself upon a community already amply supplied with religious privileges. Rev. G. R. Ransom, its pastor, who had sought the milder skies of the pine belt late in 1894, accepted an invitation to preach at the union services then being held. There was no organized church of any denomination in the town. In April, 1895, a score of persons who met at a private residence decided upon the formation of a Congregational church, and less than a month later, April 27, a council, consisting of Rev. F. P. Woodbury, D. D., of New York city, Rev. A. W. Curtis, D. D., of Raleigh, the venerable Dr. Josiah Tyler and Rev. C. C. Collins of Troy, N. C., convened, reviewed the proceedings of the new church and voted to heartily approve the same. The following day, Sunday, the church was recognized at public exercises, all the brethren



above mentioned and Rev. G. R. Ransom taking part.

A new edifice became a necessity, and, without recounting the details, it is sufficient to say that the new temple of God was dedicated Sunday, April 3. The pastor had so patiently and skillfully set his snares as to catch Dr. Webb on his return trip from Florida. As a result the people of Southern Pines heard two grand sermons, that of the morning on Public Worship and Its Benefits to Individuals and Communities, that of the evening on The Reforms Introduced by Hezekiah. Dr. Webb never preached more eloquently nor to greater edification. His service was a benediction. Rev. Alpheus Winter of Tryon, who holds the fort for Congregationalism in western North Carolina, preached an instructive sermon in the afternoon to a large congregation determined to make the most of the field day. Gen. H. B. Carrington of Hyde Park, Mass., one of Dr. Webb's former parishioners at Shawmut Church, wrote an original hymn for the occasion, which was sung at the morning service, and he read his original dedication poem in the evening. Other parts were by Rev. Dr. A. W. Curtis of Raleigh, Rev. C. M. Emery of Southern Pines and Rev. R. B. Tobey of Boston.

The new church has four memorial windows. It is a beautiful and attractive struc-

ture and cost a little more than \$3,000, *mirabile dictu!* Neither the American Congregational Union nor the Home Missionary Society has been troubled by this enterprising body of Puritans, a fact whose explanation lies in the self-sacrifice and devotion of the people and more especially of the pastor.

Congregationalism has a mission in North Carolina among the increasing number of our faith and order who are driven South by the rigors of a Northern winter climate. T.

OF SPECIAL NOTE THIS WEEK

Social courtesies gladden Iowa pastors.

A fruitful half decade in a Nebraska church.

Sunday school revivals in Kansas and Minnesota.

Harvests in Rhode Island, western New York, Ohio, Wisconsin and Washington.

More general observance of the Lenten season than usual.

The Vermont women's very appropriate recognition of Holy Week.

Reduced applications for home missionary aid in the Sunflower State.

A Springfield (Mass.) church more than pays a large debt, and a Connecticut church plans to do the same.

THEOLOGICAL SEMINARIES

Bangor

The Bond lectures by Professor Griffin have continued through this week on the subjects: Belief as Grounded in Ethics, The Critique of Practical Reason, Hegelian Idealism, Evolutionary Empiricism, Spencer, Theistic Philosophy.

Hartford

Rev. Lyndon S. Crawford, '79, a missionary from Trebizond, Asia Minor, addressed the students at the missionary meeting last week Wednesday, taking as his subject The Greek Church.—Professor Perry is making a classification of the library of the A. B. C. F. M., also superintending its arrangement preparatory to its being moved into the new Congregational House.—Rev. E. E. Nourse, who takes the chair in Biblical theology at the seminary next year, completes his pastoral work in Berlin on May 15 and will move to Hartford.—The annual meeting of the American Oriental Society will be held at the seminary the last three days of this week.—Each licentiate member of the Senior Class receives \$50 from the Baldwin-foote Fund to invest in books. By the terms of the bequest the faculty prepares a list of books from which to select.

Yale

Under the direction of the missionary society several students go out into the churches each Sunday to deliver missionary addresses.

Chicago

Mr. D. L. Moody recently invited the students of Chicago and McCormick Seminaries to dine with him at the Bible Institute. He also gave them an address.—The students of the German department have just celebrated their first annual festival. Admittance was charged and enough money was realized to support for several months the German mission, founded by Professor Paeth.

Pacific

President McLean was expected home about the 10th after an Eastern tour.—Of the six graduates this year two have already accepted pastoral calls.—Rev. J. M. Alexander of East Oakland has given five lectures on missions drawn from his personal observations.—The past year a boarding club has proved successful, securing excellent food at a low price. A Chinese cook served the table part of the time.—Commencement season occurs the latter part of April as usual. On the day itself, April 28 Rev. G. B. Hatch gives the address.

CONFERENCES AND ASSOCIATIONS

IND.—The Kokomo Association was entertained by the Fort Recovery church. Rev. C. A. Riley's sermon had for its theme The Subjection of Creation to Vanity Because of Man's Disorder and the

Hope Embodied in the Manifestation of the Sons of God. The other subjects were: The Duty of the Church to the World, The Extra-Cent-a-Day Plan for Home Missions, Christian Education, Forward Movements in Sunday School Work, Evolution of a Home Missionary Church. The reports and discussions were full and earnest. One morning many took the opportunity of visiting the Historical Museum.

CLUBS

MASS.—The Lowell Club met with Highland Church April 11. The subject for discussion was Municipal Reform. Among the speakers were the mayor, Editor G. A. Marden of the Lowell Courier and Rev. Dr. J. M. Greene.

NEW ENGLAND

Boston

[For other Boston news see page 555.]

JAMAICA PLAIN.—Boylston. During February and March of last year 190 shares of stock at \$1 a share were issued to purchase a printing press to print the church *Messenger*. Many shares have been redeemed, others have been turned in as gifts and the prospect of paying off the remainder is good. The church paper is fulfilling its mission well and is evidently appreciated, since its subscription list is increasing.

Massachusetts

CHELSEA.—Central, following its yearly custom, arranged a two weeks' series of Lenten services, which have been successfully carried through by the advisory board in the absence of a pastor. The subjects of the two weeks were: Progressive Steps in the Christian Life and Last Days of Jesus. Different members of the church were appointed to lead the meetings, and papers on the origin, history and various phases of Lent were given. During Holy Week the topics were: A Day of Parables, of Temptations, of Retirement, The Last Supper and Betrayal, The Trial, Sentence and Crucifixion. A devotional hour was spent on Good Friday afternoon, and the communion observed Thursday evening.—First held Holy Week services, April 3-8, Dr. Elijah Horr preaching in place of the pastor on the topics: What Think Ye of Christ, What Shall I Do with Jesus, The Guineanness of Conviction Tested, Confession of Faith a True Test of Sincerity and Christ's Voluntary Death. The pastor, Dr. Houghton, held an instruction class for young persons each afternoon, with topics which dealt with personal interests.

CAMBRIDGE.—Prospect Street, not having observed the January Week of Prayer, held services every evening last week, Rev. H. H. Leavitt and Rev. H. A. Bridgman being among the preachers.

WELLESLEY.—Last week the pastor, Rev. E. H. Chandler, made brief addresses at special services, reviewing the events in the last days of Christ's life. The women's missionary work is combined under the one name, Woman's Union, which embraces four departments of work.

GARDNER.—First observed Holy Week with special meetings every evening except Saturday. The subjects given in *The Congregationalist Handbook* for Passiontide were used. Meetings were well attended and of increasing interest and helpfulness.

PEABODY.—South. The annual church meeting and supper were held April 5. The present church membership is 311; contributions for benevolent objects during the year amounted to \$2,000, of which \$273 were for foreign missions and \$1,727 for home missions, including country and town. Rev. G. A. Hall is pastor.

LOWELL.—Pawtucket. The contract for the new building was awarded last week, the price being \$20,744. The vote was unanimous. The old edifice has been sold, the church retaining the right to use it during the building of the new house, work upon which begins immediately.—High Street. Rev. and Mrs. C. W. Huntington have been presented with a tall, mahogany clock in grateful recognition by the people of their 10 years of faithful and acceptable service.—Highland had special services appropriate to Palm Sunday, Passiontide and Easter. A "quiet day" was observed April 6.

HAVERTHILL.—Union. The installation of Rev. A. F. Newton occurred last week, the sermon being preached by Rev. A. H. Plumb, D. D. The Center Church aided in the services through its choir and chorus. Dr. Kingsbury of Bradford offered the prayer.

MIDDLEBORO.—Central was pleasantly surprised by its pastor, Rev. R. G. Woodbridge, on Easter Sunday by the gift of a Hymn Tablet and 380 copies of *The Hymnal*.

BRIDGEWATER.—Central Square. Last week on

four nights special services were held with neighboring pastors as speakers. The subjects were appropriate to the days. Rev. E. S. Porter is pastor.

WEST BROOKFIELD.—At the recent annual meeting of the parish it was voted to have free seats, and also to have a tablet placed in the church in memory of Mrs. Achsah Chamberlain.

SPRINGFIELD.—Park. The interior of the meeting house has been retinted, a new organ and new singing-books have been purchased and an entirely new choir and organist have been obtained.

South. A union service was held here in observance of Good Friday. Dr. Moxom, Rev. Messrs. H. C. Meserve and A. E. Cross of Faith and Park Churches and Rev. Charles Conklin of the Universalist church participated.—First. Two weeks ago the pastor, Rev. F. L. Goodspeed, made an appeal for the raising of the church debt of \$7,000. Easter Sunday he announced that \$4,000 had been paid in and \$4,863 more pledged, making a total of \$8,863.

PITTSFIELD.—South. At the annual parish meeting it has just been voted to increase the salary of Rev. I. C. Smart, the pastor, from \$1,800 to \$2,000—a merited testimonial to his good work. All bills had been paid and there was a balance.

Lenox has voted to incorporate the church and new officers have been elected under the new régime.

Maine

WESTBROOK.—Warren. On Palm Sunday the church was made glad by the reception of 18 members on confession, the largest number with one exception ever received on one occasion. At the same time the church was saddened by the death of Deacon Newcomb, who has held office and been a generous and loyal supporter since organization in 1869. The pastor, Rev. W. G. Mann, has recently been assisted by Rev. L. W. Hainer, the evangelist.

TURNER.—The dedication of the new vestry has just taken place, Rev. F. A. Sanborn, a former pastor, and also neighboring ministers assisting the pastor, Rev. A. S. Bole. The building joins the meeting house, opening into it by sliding doors, and has beside the main room a large dining-room and kitchen. There was a pleasant social in the evening with music and readings.

ELLSWORTH.—The 1894 annual reports showed a resident membership of 90. Since then 51 have been received on confession, 14 by letter. The preaching service Sunday evening has gained steadily in attendance and power. It is a simple service preceded by a quarter-hour of singing.

OLD TOWN. having had no settled pastor since Rev. S. D. Towne left, the meeting house has been closed the past winter. Rev. William Williamson, who has been abroad for a year and was formerly at Milltown, N. B., is engaged to supply, beginning with Easter Sunday.

THOMASTON.—A "festival of the seasons" has proved delightful and successful. In the afternoon special features were a baby show and an entertainment of tableaux. Articles to correspond with the seasons were on sale.

BANGOR.—Lenten services have been held at the First and Central Churches.—Rev. H. L. Griffin of Hammond Street is entertaining his brother, Prof. E. H. Griffin, of Johns Hopkins University.

GARDNER.—A legacy of \$1,000 has been left by the will of Miss Harriet Scammon, and \$300 each is left to home and foreign missions, and smaller sums to local charities.

NORWAY.—The pastor, Rev. B. S. Rideout, is giving a course of lectures on Congregationalism. He is much encouraged by the unusually large S. S. attendance.

New Hampshire

PORTSMOUTH.—North. Special topics of devotional meetings led by the pastor, Rev. L. H. Thayer, preliminary to Easter, were: Last Things Foretold, Last Honor, Last Teaching, Last Requests, Last Bequests, Last Prayers, Last Words and Last Enemy. At a Good Friday union service Prof. J. W. Platner preached, and special music was rendered.

NEW IPSWICH.—The new year opens with favorable prospects, current expenses having been all paid, and the small deficit left over from the previous year having been provided for by the Ladies' Benevolent Circle. Subscriptions show an increase over last year.

Vermont

BRATTLEBORO.—In accordance with the custom of the women of the Congregational churches of Vermont, Holy Week was observed as self-denial week and Good Friday as a special thank-offering day. A union meeting of the women was held Friday, and a part of the service was devoted to the memory of Mrs. Emily Montgomery, who, much of

the time since 1863, has been in mission work in Central Turkey.

Cornwall has added nearly 100 books to its S. S. library.—Barre has introduced the Congregational Hymnal.—In Hardwick *The Congregationalist's* service for Palm Sunday was used with much benefit.

Rhode Island

RIVERSIDE.—The first Sunday in April was a rare day, 19 on confession and 5 by letter being received to the church, making 41 during Rev. E. H. Harlock's pastorate of a little over a year. The Endeavor Society has doubled in membership during the year. Sunday congregations fill the house, the midweek attendance is large and deep spiritual interest is evident. Special meetings in January were successful. Others are still to unite with the church as the result.

NEWPORT.—United. With a sermon by the pastor, Rev. T. C. McClelland, last Friday evening, the church closed a season of seven weeks' special services for the deepening of the spiritual life. The meetings have been well attended, and with reason, for the sermons, by able and spiritually-minded ministers from other cities, were inspiring and held marked attention. Much is hoped for in the near future from this effort.

Connecticut

HARTFORD.—Center's annual year-book shows a membership of nearly 650. Of the \$17,922 total benevolences \$5,780 were received through the regular Sunday collections. There were 26 persons admitted as members during the year. Nine members have each belonged to the church for over 50 years.—Pearl Street. At a special meeting of the society it was voted to appropriate \$25,000 extra for the building committee to use in the erection of the new edifice in addition to the original \$100,000. Plans are under consideration.—Fourth. The illustrated evening lectures were continued all last week.—Union Fast Day services were held with the Pearl Street Church.

BETHEL.—The 15th anniversary of the pastorate of Rev. H. L. Slack was celebrated the first Sunday in April. The special service in the morning included a sermon by the pastor, and in the evening addresses were made by several members of the church. The church was established in 1760, and its first pastorate was of 25 years' duration, excepting which the present pastorate exceeds all others by several years. During the present term 264 members have been added, which make the total 437, with \$18,286 given to benevolence.

WATERBURY.—Second. Preparations toward paying the church debt have progressed favorably, over 500 pledges having been received so far, the amounts ranging from one cent to \$10 a week. One lump sum of \$500 has been received, while others who have not pledged any particular amount are giving generously each Sunday. The matter is in the hands of a committee of 70 women, who are assigned different parts of the city.

PUTNAM.—Second. The Junior C. E. Society recently presented the church with two large American flags. Members of various patriotic organizations were present. Recitations, singing and special exercises formed a thrilling program. Rev. F. D. Sargent, the pastor, gave the address.

WEST HARTFORD.—Pledges of \$2,205 were reported last week which, with the income guaranteed, will make about half the amount required. Various improvements were planned, and the moving away of the old parsonage and the erection of a new one were considered.

STANWICH.—The matter of moving the church to a new site near the parsonage is under consideration, and a committee has been appointed to investigate and report later. The land recently given for a new cemetery has been accepted with suitable thanks.

THOMASTON's annual reports, just published, show a membership of 294, eight being added. The benevolences were \$850. The Sunday school is flourishing with 406 members, including a strong home department. Rev. Austin Hazen is pastor.

NEW BRITAIN.—First. The choros and those who took part in the recent recital were tendered a reception by the musical committee March 31.

PROSPECT is making arrangements to celebrate appropriately its 100th anniversary next month. Rev. W. H. Phipps has been pastor 20 years.

MIDDLE STATES

New York

SYRACUSE.—Plymouth. The Good Friday union communion service, embracing all the organizations of our polity in the city, was held as usual in the mother church. Rev. W. F. Ireland of South Avenue made the address. Rev. Messrs. Manchester

and Buell presided at the table. The attendance and interest were good. Dr. Packard, who offered the concluding prayer, especially remembered Rev. H. N. Kinney, who for several years has had active part in this service, and who now, with broken health, is in New Mexico. Apropos of the discussion as to nights of midweek prayer meeting, it may be said that all the churches of Syracuse hold it on Wednesday evening.—*Good Will.* Rev. L. F. Buell, the new pastor, begins his work under favorable conditions.—*Geddes* has engaged the student supply, Mr. E. L. Waldorf, to continue for a year from the coming June. His work seems successful. Rev. F. A. S. Storer, a former pastor of this church, and who has just closed a successful ministry at Homer, has moved to Syracuse, and for the present will make his home here.

ALBANY.—*Clinton Avenue* has decided to disband, and its property is being disposed of. The church was born from a neighboring congregation, the council that approved it was divided, it has always retained the spirit of dissension, its membership has had little of this world's goods and has had much competition and its friends approve of its present course. The members have already associated themselves with neighboring churches.

ASHVILLE AND LAKEWOOD.—Mr. R. E. Brown, the pastor of these two fields, a student in Allegheny College, has been spending his Easter vacation in holding special meetings. The new house at Lakewood is fast approaching completion, and it is hoped to occupy the main room by the middle of June.

WOODVILLE.—The young pastor, Rev. I. T. Hart, having overworked, his people kindly voted him a month's vacation, which has been spent at Clifton Springs. Meantime the congregation has been kept together by reading sermons on Sunday. He returns greatly rested and refreshed.

WEST BLOOMFIELD.—At the April communion 36 persons were received to membership, all on confession; 24 were baptized. Others are intending to unite. This ingathering is the fruit of the services recently conducted with the church by Mr. and Mrs. L. S. Chafer.

BLACK CREEK is raising funds to rebuild the house, which was burned March 3. Work is already progressing on the foundation. Meanwhile the people have accepted the invitation of the Methodist church and are holding union services.

DEER RIVER.—Rev. W. H. Rowe, pastor here and at Denmark, is being assisted in a series of meetings in both churches by Rev. Lemuel Jones of the H. M. S.

LEBANON has closed a year of prosperity. The reports are encouraging and show active departments, no debt and an earnest membership.

New Jersey

VERONA.—During the winter the Sunday evening services have dwelt upon the two parables of the prodigal son and the 10 virgins. The attendance, in consequence, has more than doubled. Nine were added to the church April 3, that being the largest communion service in the history of this young church. A S. S. has been started and a piano purchased.

PLAINFIELD observed Holy Week. On four evenings the pastor spoke on the general theme. In Holy Places with the Master. The church joined in a union Good Friday service.

The New Jersey churches prospered on the whole in 1897, though their home expenditures decreased to the amount of nearly \$10,000. Two new churches have been organized, a net gain of 239 has been made in membership, of 500 in S. S. membership, and of \$114 in benevolent contributions.

THE INTERIOR

Ohio

CINCINNATI.—*Walnut Hills.* The Ladies' Missionary Society held a remarkable meeting April 8. Mrs. James Danforth gave an interesting address on the work of her sister, who has been for 20 years a successful missionary in China. She illustrated her remarks with articles of interest received from her sister. Rev. J. E. Danforth preached an excellent Easter sermon in the morning and continued his evening lectures on *Travels in the East*.—*Beg.* E. A. King began a second course of lectures on *Personal Purity* at the Y. M. C. A. last Sunday. Many hundreds of young men have been led to noble manhood through this unique opportunity.

SPRINGFIELD.—*First.* A large gathering of church members and friends gave a pleasant reception to the pastor, Rev. E. A. Steiner, and wife last week on the eve of their departure for Europe for the summer. Mrs. Steiner sails first with a little daughter and son, and Mr. Steiner follows in a short time. On the morning of Palm Sunday the pastor baptized his

little boy and afterwards held communion services, receiving 10 members. The church is in a prosperous condition, there being accessions at each communion. The travelers will visit Vienna, Venice and Verona, spending some time in northern Italy.—*Lagonda Avenue* has given a unanimous call to Rev. W. H. Baker of Portsmouth, to become its pastor. He has accepted.

YOUNGSTOWN.—*Plymouth* is rallying to its work under the leadership of Rev. P. W. Sinks. The church publishes a weekly greeting containing calendar, notes and notices, provided for without expense to the church. The pastor is giving a series of 12 sermons on *The Christian*, with such topics as: *Who Then Is the Christian? The Christian Outside the Church, The Minimum Christian, The Maximum Christian, The Christian at Death, The Hereafter of the Christian.* The congregations have increased and the interest grows.

BELPRE, to which Rev. H. J. Steward, D. D., has been preaching for the past three months, had crowded services April 3. Dr. Steward preached each night the previous week and 25 new members were received on this day, the largest number ever received at one time to this church. Dr. Steward was for eight years preceding Jan. 1 pastor of Westminster Presbyterian Church, Cincinnati.

Illinois

[For other Chicago news see page 543.]

GALESBURG.—*Knox Street.* The outlook here was never so hopeful. Every department prospers. The Sunday school is growing steadily and the Junior Society of about 100 members is recognized as taking the lead in the city. Upon the advice of the pastor, Rev. J. R. Stead, the church has abolished fairs, bazars, church dinners and all similar devices for raising funds. The sentiment thus begun seems to be growing in favor.

CENTRALIA.—The indebtedness of the church, which has long dragged down the work, is being gradually wiped out. The people have a practical lesson in consecration and self-denial in their leaders, who take upon themselves the janitor service to relieve the expense. The Sunshine Junior Endeavor Society numbers 150. Rev. David Leppert is pastor.

EVANSTON.—*First* has had a profitable series of talks by the pastor, Rev. J. F. Loba, on *Life, Its Value and Goal; Service, Its Motive and Alms; Worry, Its Causes and Cure; The Shadow of the Cross; Trials and Temptations, How to Bear and Resist; The Crucifixion; Immortality.*

CHICAGO.—*Redeemer.* Rev. W. H. Manss declines to withdraw his resignation as pastor, and asks that his service terminate with the last Sunday in April.

Indiana

TERRE HAUTE.—*First.* A unique entertainment was given recently entitled, *Men's Church Supper*. It was given in courses by uniformed amateur waiters, 200 being served. An orchestra and quartet furnished music. Professors Oneyes, Place and Kendrick of the Rose Polytechnic, who are valued members of the church, closed with a flashing electrical, chemical and magical entertainment. The proceeds were \$120. Special services were held last week.

DUNKIRK.—Superintendent Curtis was greeted by two large congregations April 3, when he preached for the pastor, Rev. A. O. Penniman, who was disabled by temporary illness. Ten adults were received to membership. It is gratifying to note the completion of the auxiliary room of the new building and the equipment of a delightful reading-room which has been achieved by funds raised outside the church by the Library Association.

MARION loses its pastor, Rev. J. W. Comfort, who begins May 1 the chaplaincy of the Jeffersonville Reformatory. His duties will not be ministerial alone, but will extend to a watch over paroled men. He is regarded as especially fitted for service of this kind, as he has had experience in this country and in England.

Michigan

DETROIT.—*First.* At recent special services Dr. Boynton, the pastor, spoke on *The Temple Traders, Certain Greeks, Judas, His Disciples and The Cross*.—*Boulevard.* The pastor during the week preached on *The Sayings of Christ on the Cross*.—*Brewster.* Rev. MacH. Wallace was greeted last Sunday by large congregations on his return from the South.—*Mt. Hope.* The second of the free entertainments given by the Men's Auxiliary resulted like the first in bringing together a large audience. Through these entertainments some new attendants at Sunday services are secured.—*Poltah.* All are encouraged by larger attendance since the church began a month ago to hold services in its own house. A Sunday school was started last Sunday, with one English class.

ALPENA.—Rev. R. W. Purdus has just closed a series of helpful union evangelistic services. Over 60 have been received into the different churches, 30 of whom united with the Congregational church.

SHELBY.—The Ladies' Aid fair netted \$117 and the Men's Cooking Alliance brought together a large company to the "sugar social" and netted \$45.

Wisconsin

STURGEON BAY.—Fourteen persons have lately united with the church as the first fruits of a union work under Evangelist Pratt. A larger class has been organized for Bible study and also a S. S. home department.

MENASHA.—About 20 united with the church at the Easter communion, the result of a quiet work. The boys' choir was tendered a banquet April 13. Speeches were made by Dr. John Faville and others.

THE WEST

Missouri

ST. LOUIS.—*Compton Hill.* The average S. S. attendance, 341, is 100 more than a year ago. The organ fund received March 30 a cash gift of \$1,000 as a memorial of the late Mrs. A. V. Oakes by her husband. A regular canvass for S. S. children is being made by a church visitor.

Iowa

SIoux CITY.—*Pilgrim.* The work opens well under the new pastorate of Rev. J. L. Brown. Mr. Brown went to Sioux City and settled the new home before the coming of his wife and the younger children. On the day that they were expected some of his friends presented him with a ticket and insisted that he go to Le Mars to meet Mrs. Brown. In his absence the parishioners invaded the newly settled home, taking with them a good store of pantry supplies, and gave the minister and his family a royal welcome upon their arrival. Congregations have been growing and increased interest in the work is manifest.

DES MOINES.—*Greenwood Park.* A S. S. has been carried on here about three years, and a church has been planned for but is not yet organized. Rev. C. C. Harrah has recently taken charge of the field. Meetings are being held in a schoolhouse at present, but a tent will be used as soon as the weather will permit, and it is thought that a meeting house can be erected before the summer is over. The church will be started as a union work.

SLOAN.—The new pastor, Rev. G. E. Stump, was given a reception by his people March 30. The church rooms were made attractive by flowers, easy-chairs, sofas, etc., brought in for the occasion, and the pastor was enabled to become acquainted with a large number of members. The women served a royal supper.

The Iowa College glee club and orchestra, out on their Easter trip, gave a sacred concert at Algona April 3. They will also sing at an Easter vesper service in Plymouth Church, Des Moines.

Minnesota

NEW RICHLAND.—Rev. F. H. Oehler, the pastor, has been compelled to move three times in less than three years; hence the church has determined to build a parsonage, has secured a part of the subscription, and with help from the C. C. B. S. intends to build at once. A Sunday school has been reorganized at the out-station Otisco. During a series of meetings a large number of S. S. scholars signed cards, signifying their desire to become Christians. Some of these have already expressed a desire to unite with the church.

CLEARWATER loses many valuable members, but is encouraged by accessions. At the out-station Hasty, where a series of meetings has been held, 25 persons expressed a desire to begin a Christian life, and 12 united with the church. Rev. F. P. Ferguson of Big Lake assisted the pastor in the meetings. Personal house-to-house visitation was of great help in the work.

BIWAHIC.—A series of meetings has been recently held, Mr. W. H. Moore of Hibbing assisting the pastor, Rev. C. E. Wilcox. Many of the S. S. pupils have been interested in beginning the Christian life. Three hundred volumes have been added to the library, which is patronized by outsiders as well as by members.

LITTLE FALLS.—Congregations have increased during the last few weeks, the pastor preaching a series of sermons drawn from the characters and events connected with the trial and crucifixion of Christ. Through the labors of the trustees the church finances are now in excellent shape.

CROOKSTON.—At a recent social addresses were made giving early reminiscences of church life in the town, the work of the various pastors and the condition of the finances. A mortgage of \$1,200 having been liquidated the papers were burned.

CABLE.—The Sunday school has been reorganized and increase of interest and attendance at church services are reported. There is no resident pastor, but Rev. H. H. Appleman of Sauk Rapids holds services every Sunday afternoon.

STAPLES.—Through the removal of members the church has been somewhat weakened, but is making a brave effort to reduce the amount of H. M. aid. It has made substantial progress during the pastorate of Rev. D. W. Cram.

MONTICELLO reports progress in the S. S. and C. E. work. The pastor, Rev. R. S. Cross, has recently held a series of meetings at an out-station.

Fosston recently dedicated a house of worship, Rev. Messrs. E. H. Stickney and H. P. Fisher taking part in the service.

Kansas

KANSAS CITY.—*First.* The ecclesiastical council which met, March 21, to dismiss the beloved pastor, Rev. J. G. Dougherty, recommended that the pastorate terminate April 1. It warmly commended the labors of Mr. Dougherty among his people and his faithful, successful work in behalf of good citizenship and civic reform in the city and State, and expressed the hope that some other Kansas church might secure his valuable services.

TOPEKA.—*First.* Seventy members of the Sunday school at the close of special meetings, held by Evangelist Veazie, signed cards expressing their desire to live a Christian life.

LEAVENWORTH.—*First.* Rev. C. H. Fenn has been compelled by ill health to resign the pastorate after a year of successful work, greatly to the regret of his people.

Cora has voted to assume self-support at the close of the present H. M. year. Plymouth and Valencia have decided to ask \$50 less of the H. M. S. next year.

Nebraska

LINCOLN.—*Plymouth.* The pastor, Rev. John Doane, preached an anniversary sermon, April 3, reviewing his five years' work. During this time 75 persons have united by letter and 55 on confession; 88 have been dismissed by letter or otherwise lost to membership, making the net gain 42. The church property has been relieved of a debt of \$7,200, bearing interest at seven per cent., and the only remaining obligation is the loan due the C. C. B. S. To accomplish this purpose and to provide for running expenses \$16,000 have been raised during the five years. The deep interest in missions is shown by gifts amounting to \$14,000. Important improvements are now under way on the property, the Junior C. E. undertaking the work of grading the lots and making a fine lawn. The exterior of the building will be painted, the materials being given by a member, and all the other expense being provided for. *German.* Interest is steadily increasing under the pastorate of Rev. E. C. Osthoff. The April communion service was of deep interest, 16 persons uniting on confession. *First.* Rev. Lewis Gregory will go East about April 26 for a six months' vacation. The church committee has arranged with Rev. W. H. Mans, recently of the Church of the Redeemer, Chicago, to become acting pastor during the vacation. He will begin work early in May.

URBANA.—Rev. R. S. Pierce, who is doing an important and self-denying work here and at the out-station, Rock Falls, was much gratified lately by a visit from his parishioners, who left a beautiful quilt bearing passages of Scripture and the name of donors.

OGALALA.—Appreciation of the work which Rev. F. S. Perry is doing here and at the neighboring churches of Brule and Sherman Schoolhouse was lately shown in the presentation to the pastor of a new buggy.

ALMA.—Rev. W. S. Hills has been assisted in evangelistic work by Miss E. K. Henry, who spent 10 days on the field. The meetings refreshed and strengthened the church.

COWLES.—A good stone foundation has recently been put under the house of worship, at a cost of about \$50.

North Dakota

COOPERSTOWN.—Rev. E. S. Shaw has entered on the fourth year of his pastorate. Since he came 36 persons have united, making the present membership 42. Of the \$3,176 raised for all purposes, \$304 have gone for missions. Two out-stations have been established at a distance of seven and seventeen and one-half miles. At the latter point a church of 13 members has been organized.

Special services have been held at Getchell's, an out-station from Valley City, where Rev. W. H. Gimblett has been assisted by Rev. J. Craig Watt; also at Adler, with so good results that there is

prospect of church organization.—At Eckelson there has been decided increase of interest.—A helpful S. S. institute was recently held at Crary.

PACIFIC COAST

California

SIERRA VILLE.—Revival services have just closed, in which Rev. S. R. Wood rendered valuable assistance to the pastor. The meetings, though interrupted by blizzards, were fruitful, about 50 persons taking a stand for Christ and nine having already become church members.

Petaluma rejoices in being out of debt for the first time in many years.—Fourth Church, Oakland, has organized a Men's Club.

Washington

PULLMAN has recently paid \$50 on old debts, improved its financial methods, adopted a plan to increase contributions to the denominational societies, has won back alienated families and is filling the audience-room. Large numbers of students attend, especially in the evening.

SPRINGDALE.—As a result of revival meetings just closed, 30 people have started in the Christian life and 19 have become members. This little church in the last two years has increased its membership from three to 60 and possessed itself of a \$1,000 edifice clear of debt.

EDMONDS.—Special meetings, conducted by Rev. D. W. Thurston, evangelist, have resulted in more than 25 hopeful conversions. Many, if not all, of these will unite with this church.

Rev. Jonathan Edwards has seen large growth in his three churches, Trent, Pleasant Prairie and Pilgrim of Spokane, and will stay with them during the coming year.

WEEKLY REGISTER

Calls

ANDERSON, Otto, Bloomington and Elletts, Cal., accepts call to Sierra Madre.
BAKER, Wm. H., recently of Portsmouth, O., to Lagonda Ave. Ch., Springfield. Accepts.
BARROWS, Walter M., Second Ch., Rockford, Ill., accepts call to Second Ch., Greenwich, Ct., a former charge.
BENNETT, Wm. R., Chicago Sem., to Darlington, Wis.
BERLIN, O. T., to remain another year at Winfred and Freedom, S. D.
BOARDMAN, John R., Hartford Sem., to Hallowell, Me.
BREWER, Frank S., S. Glastonbury, Ct., accepts call to New Hartford.
CHILDS, Edward P., to remain at Ashland, Ore. Accepts.
COMFORT, Jas. W., Marion, Ind., to be chaplain of State Reformatory, Jeffersonville.
CUTLER, Walter A., recently of Chenoa, Ill., to Dorris St. Independent Ch., Toledo, O.; also to Sylvania, O. Accepts the latter.
DASCOMB, Harry N., West Pullman Ch., Chicago, Ill., accepts call to Inlay City, Mich., to begin June 1.
DAVIES, John D., formerly of Welsh Ch., Springfield, Wis., to Delafield. Accepts.
DAVIS, Ozzie S., Springfield, Va., accepts call to Pilgrim Ch., Nashville, N. H., to begin May 16.
EDWARDS, Rosine M., accepts call to remain another year at Hilliard, Wn.
FITCH, Albert E., Park St. Ch., W. Springfield, Mass., to Rensselaer City (new name for Greenbush), not Rensselaer Falls, N. Y. Accepts.
GRIFFITH, Wm. E., to remain another year at Burt-rum and Grey Eagle, Minn. Accepts.
HAMMOND, Chas. L., late of Friends Ch., Le Grand, Io., to Gilman and Newburg. Accepts.
HUGHES, Rowland, will continue to supply at Black Diamond, Wn., for another year, in connection with a Methodist ch.
KIDD, Wm. D., to remain for another year at Cottonwood, Cal.
OSGOOD, Robt. S., Chicago Sem., to Harvard, Neb.
SALMARSH, Frank N., Andover Sem., to Hill, N. H. Declines.
SHULTZ, Jacob K., recently of Chester Center, Io., to Parkersburg.
SMITH, Edwin B., late of Pittsburg, Kan., to Louisville and Mt. Union. Accepts.
SMITH, F. A., Chicago, to Perkins and Olivet, Okl. Accepts.
SMITH, Frank G., Abingdon, Ill., to Plymouth Ch., Florida.
SWIFT, Clarence F., Plymouth Ch., Lansing, Mich., to Central Ch., Galesburg, Ill.
TATUM, C. C., formerly of Medford, Okl., to Wakita, Salem and Ridgeway. Accepts.
WATNEY, Francis, late of Clayton, Cal., to Alturas. Accepts.
WILLIAMS, Wm., formerly of Multown, N. B., to supply at Oldtown, Me. Accepts.

Ordinations and Installations

KNIFE, Sam'l. O. Alvord, Io., Mch. 29. Sermon, Rev. A. M. Leichter; other parts, Rev. Messrs. W. L. Brandt, D. E. Evans, W. A. Nelson (Baptist).
NEWTON, Albert F., I. Union Ch., Haverhill, Mass., April 6. Sermon, Rev. A. H. Plumb, D. D.; other parts, Rev. Messrs. J. D. Kingsbury, D. D., G. H. Reed, C. M. Clark, Geo. Benedict, L. B. Twichell.

Resignations

BAILEY, Orange C., Summer St. Ch., Worcester, Mass.
COLE, Thos. W., McPherson, Kan. He will enter evangelistic work.
EVANS, J. Merie, Tabor, Okl.
FENN, Chas. H., Leavenworth, Kan.
LEWIS, Frank F., C. E. Ch., Hardwick, Vt.
MCLEOD, Andrew J., Stafford Springs, Ct., to take effect July 1.
OARKEY, Jas., Zumbrota, Minn.
PARKER, Fred'k W., Pendleton, Ore.
RICHARDSON, Chas. A., Louisville, Kan.
RICHARDSON, Henry L., Ripon, Wis., after 11 years' service.
WISE, D. Wellesley, Sheffield, Ill.
WOOLWORTH, Wm. S., Forest Ave. Ch., New York city.

Miscellaneous

BREED, Dwight P., of Creston, Io., recently lectured in Cheyenne, Wyo., before the Congregational Club; also for the benefit of the South Side Church.
CONARD, Wm. J., has closed his work at Ellsworth and removed to Park Rapids, Minn., where he was formerly pastor. He will do missionary work for the present among communities in the vicinity.

HASKETT, Chas. A., the new pastor of Bethlehem Ch., Cleveland, came from the regular Congregational Ch. of Greenwich, O., not from a Welsh Ch., as inadvertently stated last week.
MAOR ENZIE, W. Douglas, of Chicago Sem., is to supply at New England Ch., same city, during the summer, following Prof. H. M. Scott, who has been serving the church for several months.
SMITH, Edward L., has returned to First Ch., Walla Walla, Wn., greatly benefited in health by rest and change.
THOMAS, Dr. Reuben, of Harvard Ch., Brookline, Mass., has been invited to occupy Dr. Parker's pulpit, City Temple, London, for the eighth summer in succession.

Biographical

REV. WILLIAM HOUSE

Mr. House died in Providence, April 3. He was born in Houseville, N. Y., in 1826, graduated at Princeton College and Seminary. His first charge was over a Presbyterian church at Londonderry, N. H., where he remained fifteen years. His second pastorate was at Barrington, R. I., where he labored faithfully for about sixteen years. He then removed with his family to Providence, and was employed as pastor's assistant at different times in the Union, Plymouth and Beneficent Churches. His pastoral visits were the source of great comfort and spiritual instruction to hundreds of families. As a preacher he was Scriptural and earnest, while his large sympathies and great delight in nature made his addresses glow with varied illustrations. As a member of the Ministerial Association he was constant in attendance and much beloved. For a long time he acted as scribe, and succeeded the late Dr. Laurie, also, as scribe of the conference. His character was above all praise. Three sons, one daughter and two grandchildren survive him, with the beloved wife, who has been at once his care and solace for forty years. Long a sufferer himself and tenderly ministering by the bedside of others, he has now been released from pain.

REV. WILLIAM MAKEPEACE THAYER

This widely known author died at his home in Franklin, Mass., April 6, aged seventy-eight years. He was born in that town and graduated from Brown University. In 1849 he was settled with the Congregational church in Ashland, where he remained till 1857, and then, because of a throat trouble, he returned to Franklin and gave himself to literary work. His books attained a phenomenal circulation. The first, entitled *The Bobbin Boy*, a sketch of General Banks, was published in 1859. Among his most noted works were the *Youth's History of the Rebellion* in four volumes, *The White House Series* and *The Marvels of the New West*. More than 300,000 copies have been sold of *From Log Cabin to the White House*. Many of his books have been translated into several European languages. Mr. Thayer was for many years secretary of the Massachusetts Temperance Alliance and was very active in temperance work. He represented his native town for two terms in the State legislature. He was prominent in all church activities and beloved by all who knew him. He leaves a widow and two sons.

The commonest man, who has his ounce of sense and feeling, is conscious of the difference between a lovely, delicate woman and a coarse one. Even a dog feels a difference in their presence. The man may be no better able than the dog to explain the influence the more refined beauty has on him, but he feels it.—George Eliot.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

A Baltimore Settlement

COMMEMORATING EDWARD A. LAWRENCE

Mr. Ross Winans was a wealthy man who owned extensive machine shops on Parkin Street in the southwestern section of Baltimore. The idea of the tenements originated with him, and are said to have been the first of the kind in the United States. The high rents prevailing previous to the panic of 1873 led him to realize the working man's need of a comfortable home. So his machine shops were removed, and at the cost of half a million of dollars 113 brick houses, four stories high, were erected. At first the tenants were skilled mechanics. Gradually, however, these were displaced by the unemployed, the lazy and the vicious, so that at length it became a demoralized community.

The late Rev. Edward A. Lawrence, then pastor of the First Congregational Church, through his experience in the Charitable Organization Society had come to understand the needs of the city, and after months of careful investigation he fixed upon Parkin Street as, on the whole, the best place for a social settlement. He laid his plans before the church, and enlisted a number of Endeavorers. In order to become thoroughly acquainted with the people he resided for some time in one of the tenements. Evening classes were started for boys and girls, and also a Boys' Club. Besides the workers from his own congregation, others came from the Harlem Avenue Church, from the Woman's College and from Johns Hopkins University.

After the founder's sudden death in November, 1893, the work was carried on faithfully by those who had undertaken it. At length, however, it was thought best to form a corporation entitled "The Lawrence Memorial Association, for maintaining the work begun by Edward A. Lawrence, D. D., in Winans's tenements."

The tenement where Mr. Lawrence resided was rented and is known as the Lawrence House. This house has been purchased and the work is going on prosperously. As a part of the tenements are to be torn down, it is hoped that sufficient interest may be felt by friends to make possible the purchase of a better house with larger accommodations. Says Dr. Steiner: "The effort of the Lawrence Memorial Association has been to carry out the plans of him whose name it bears; to elevate in every way possible the condition of the people among whom the work is carried on; to make them better citizens and better men and women."

M. L.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COLLINS—In Kansas City, Mo., Feb. 24, Hannah Adams, widow of Morris Collins. Burial at Bellefontaine, St. Louis.

SMITH—In Boulder, Col., Feb. 30, Rev. John Francis Smith, aged 45 yrs. For twenty-one years he had preached in Ohio, Kansas and Colorado.

MRS. C. S. BUCK

In Brooklyn, N. Y., on March 21, there passed to her heavenly home one whose consecrated life deserves more than a passing notice. Charlotte Spofford, born in Bucksport, Me., married in 1835 Richard P. Buck, a young shipping merchant, and with him removed to Brooklyn, thenceforth her home until her death.

In her early womanhood she became a loving disciple of Christ and was, with her husband, ever an active worker in all Christian effort. They were both much interested in the establishment of the Church of the Pilgrims in Brooklyn, and her death leaves only two surviving of the original members of that church. But it was not in outward activity that her deeply religious nature showed itself most powerfully. Her whole being was molded to the finest touch of sympathy with the poor and the sick and the suffering, and her ear and heart and ready hand were ever open to help them. Only those who knew her in familiar intimacy know how her whole life was given to unselfish devotion in acts of benevolence.

How many will rise up and call her blessed whose homes have been secured to them year by year by her generosity, how many who have been enabled to have the medical advice and hospital comfort which have brought them back to life and usefulness which, except for her, might never have been, how many who have been clothed and fed by her bounty, ministered always in the most tender and loving ways? "Given to hospitality" is the apostolic injunction, and all over our land, and even beyond the sea, there are hearts which will utter these words of her as they read of her passing away. The home in Brooklyn has stood for years as a Mecca to ministers and missionaries. Its hospitable doors have ever swung wide open to all friends who came with such a welcome as made them feel that they both gave and received blessing in entering.

It was a rare survival of the old, generous, New England type of hospitality, such as we seldom see in these latter days.

And with all this work for the happiness and blessing of others there was combined a rare modesty and self-distrust. Of a sensitive, dependent nature, she shrank all her life from the thought of death, but, as so often happens, the way was made easy at last for her shrinking feet. From the beautiful home which her presence had made sweet and noble for fifty years she passed, by only one momentary step, across the dark valley which she had so much dreaded to the house not made with hands, eternal in the heavens, to the sweet and everlasting companionship of the dearest loved ones who had gone before.

MISS ABBIE WOOD

Died March 17, in Concord, Mass., Miss Abbie Wood, formerly of Leominster, aged 73 years. Miss Wood was long a member of the family of Rev. William J. Batt, at whose home was her last and brief sickness. The burial was at Leominster. Miss Wood was the daughter of Abel Wood, whose name stands first on the list of deacons of the Orthodox Congregational Church in Leominster. The daughter joined that church when

fifteen years old. For a number of years she was an honored school teacher, both in her native State and also in Indiana. Her long life was constantly a ministry to others; she had always been busy and useful, and just as she was reaching a time when it might have seemed that there was less for her to do, and when perhaps she might reluctantly have thought so herself, the Lord called her into all the companionships and the glorious service of the better world.

For allaying hoarseness and irritation of the throat, "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

If you wish to be well you must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

A Mother's Story

From generation to generation the taint of impure blood is transmitted, and in the same way the beneficial blood-purifying effects of Hood's Sarsaparilla are spread through families. If the life stream

is purified at its source or immediately when evidence of impurity first appears, much suffering will be avoided. The beneficent work of Hood's Sarsaparilla for young women, wives, mothers and little ones of all ages has won the highest praise, and is another gem in its crown as America's Greatest Medicine.

For illustration of this thought, please read this letter:

"The end of one of my fingers began to itch and soon there was a collection of watery blisters under the skin. In a short time the blisters came to the surface and broke, discharging a watery substance and the flesh

became inflamed around my finger nail. I was told that the trouble was salt rheum, and was given a prescription and began taking medicine. I found it hurt my nursing baby and I stopped taking it. The disease then appeared around the nails on every one of my fingers and my suffering was terrible. I could not attend my boy and was advised to wean him, but I hesitated about this as he was puny and his digestion was poor. At this time I concluded to try Hood's Sarsaparilla and Hood's Pills. In a very short time my hands were getting better. I kept on with Hood's Sarsaparilla and my hands continued to improve and now they are perfectly healed. My little boy is strong and

healthy. Hood's Sarsaparilla has given me strength to do my housework." MRS. PROSPER ANTOINE, Box 23, Justus, Pennsylvania.

Such a cure as the above should convince you that for your Spring Medicine you ought to take

Hood's Sarsaparilla

America's Greatest Medicine, because it cures when all other medicines fail. Sold by all druggists. Price, \$1; six for \$5.

\$40 CABINET SIDEBOARD.

There has been no lack of appreciation of the English Cabinet Sideboard, but the price of \$100 for the most inexpensive pattern has heretofore retarded its introduction.

Last season we set ourselves the task of reproducing on strictly British lines the inclosed or "Cabinet" Sideboard at a cost not to exceed \$40, so that it might compete on equal terms with the great majority of American Boards.

Here is the result. The engraving poorly represents it. The ceiling of the cabinet top is projected well forward, with a carved cornice and carved corner pillars descending to the base. It gives the effect of a closet or cabinet rather than a sideboard, which is all the fashion in England.

The base has a swell front, with three spacious drawers. The Cellarette and Plate Closet are very large and entered by heavy doors with full relief carving. The mirror in the top is 45 by 20 inches, and costly imported plate. The whole effect is of a \$100 Inclosed Sideboard.



PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

Why Use the Individual Communion Cup

One of the Cambridge churches recently secured evidence which made it speedily adopt the use of individual communion cups. It gave to a specialist in analysis the residuum of wine left in one of the cups used in administering the Lord's Supper in the conventional Protestant way. His report as to the presence of germs of an infectious character, when read at the meeting of the church called to act in the matter, was conclusive. The *Literary Digest* published a letter from a Nashville, Tenn., physician, who also states some pertinent facts:

Personally, the thought of putting my lips to the same spot touched by the lips of from two to ten people immediately preceding is highly offensive and would be reason enough without the additional possibility of disease. To trace a given disease to this cause, however, would be exceedingly difficult. In my own mouth, for instance, there habitually resides the

diplococcus pneumoniae, or the organism that is believed to cause ninety per cent. of the cases of croupous pneumonia. This microbe seems to be innocuous to me, but if I inject under the skin of a rabbit, guinea-pig or mouse a minute quantity of my sputum, the animal invariably dies within a day or two of what might be called blood poisoning—that is to say, these parasites develop in the animal's blood by the millions and elaborate a poison so powerful that the animal is killed. This is the same poison that kills human beings in fatal cases of pneumonia. Experiments have shown that an average of one person in five habitually carries this microbe in his mouth. Just why an individual should be susceptible at one time to this microbe and not at another we do not know, but we do know that this is a fact. Now it may easily happen that Mr. A. leaves on the communion cup the diplococcus pneumoniae and that Mr. B., or Miss C., his neighbor, takes the organism off into his or her mouth. From there the parasite may easily enter the lungs and, if the individual is in a susceptible condition, set up pneumonia.

It is not for us to say beforehand what gifts or what kind of inspiration God will bestow. Enough that he will take us into his own care and work his own counsel in us.—*Bushnell.*

MEMORIAL DAY AT GETTYSBURG.—To stand on the battlefield of Gettysburg on Memorial Day is an inspiring experience. In order to afford the patriotic people of Boston and New England an opportunity to do this, the Pennsylvania Railroad Company has arranged for a nine-day personally-conducted tour to Gettysburg, Luray Caverns and Washington, to leave Boston via Fall River Line, Friday, May 27, stopping three hours at Philadelphia. Two full days will be spent at Gettysburg. President McKinley will be present at the Memorial Day exercises at the National Cemetery on Monday afternoon, May 30. A carriage drive over the battlefield under the guidance of Capt. J. T. Long, the veteran guide, will also be included in the itinerary. At Luray ample time will be allowed to view the unique wonders of the strange caverns. Two days will be spent in Washington visiting the various points of interest. Round trip rate, covering all necessary expenses except supper on Fall River Line steamer returning, \$36 from Boston. For full information apply to D. N. Bell, tourist agent, 205 Washington Street, Boston.

Buying a House Without Cash



—a practical article by Barton Cheyney, telling how, without money, to own a home in city or country. It will be found of great interest to young married folks—and old ones, too. It is meant as a help for those of you who would like to stop paying rent.

INSIDE OF A HUNDRED HOMES

Photographic glimpses of interiors of all sorts—real rooms that are lived in—dainty boudoirs, dens, and cozy corners—sleeping-rooms, book rooms. Each with an idea in it for your helping. The fifth instalment of this popular series—one of the most interesting features the JOURNAL has presented.

MRS. RORER'S ARTICLES

in this number are of special interest to mothers. Under the title of "Proper Cooking for the Nursery" she tells what the tiny folks must not eat—as well as how to prepare their proper foods. "The Best Food for a Growing Child" continues the story for the babies who have grown into little men and little women.

Easter Ladies' Home Journal

Enlarged to 48 pages—this number is, we think, quite the best we have ever issued—filled with special features of practical worth to every reader—and with a wealth of handsome illustrations.

FOR 25 CENTS WE WILL SEND THE LADIES' HOME JOURNAL ON TRIAL FOR THREE MONTHS

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 8

Under the leadership of Mrs. H. L. Burrage, who read the first chapter of Hebrews, the lessons of the hour were appropriate to Good Friday and suggested by words of Phillips Brooks, "Only he who sees to the end and knows how wide and deep the power of redemption is to go can tell how the vision from the cross upheld and strengthened the soul of the Redeemer," the "vision from the cross" being the central thought.

Letters were read from Miss Page and Miss Barbour of San Sebastian, Spain, showing that at the time of writing the missionaries and their work were less affected by the political situation than by the religious question. The community was greatly stirred against them as Protestants, the newspapers warning the public against "the pernicious Protestant organ, the 'Christian Endeavor,'" calling upon all the faithful to prevent its corrupting the city, and almost daily printing something against Protestantism. Printers had refused to print the Endeavor paper and the work had been sent to Madrid. The music teacher, who had taught in the school for several years and had always been very friendly, although belonging to a fanatical family, had resigned. The cook has left because, although she said she had heard only good in the house, her husband's family could not bear to hear it said about the town that she was with the Protestants. They were suffering no annoyance because of their nationality, going about the streets as usual, hearing no allusion to their being Americans. The school has been so successful this year that there is great hope for the future if only all may go on peaceably. Six of the girls united with the church the first Sunday in March. The teachers say: "Do not worry about us or our work, for we and it belong to God, and the nations are in his hand, and we know that he will straighten out all these tangles in his own time and way."

Mrs. Judson Smith stated that on Monday the executive committee of the Woman's Board from its regular meeting had sent the following telegram to the President, Senator Lodge and Representative Gillett:

The executive committee of the Woman's Board of Missions, representing more than 200,000 women in Congregational churches east of Ohio and having important missionary interests in San Sebastian, Spain, wish to declare their hearty sympathy with suffering Cubans and at the same time their appreciation of the efforts of President McKinley and his Cabinet for honorable peace. We unite in the hope and prayer that the God of nations will lead to a right solution of the difficult problem now confronting the President, and we implore our senators and representatives in Congress to uphold the Executive in wise and careful action.

The response has been received from Mr. Gillett addressed to Miss Child:

Your telegram is received, and I am much obliged to you for it and am in hearty sympathy with your sentiments and have supported the President all along.

also the following from the Executive Mission:

Dear Madam: I beg leave to acknowledge the receipt of the telegram of the 4th inst. from yourself and the secretary of your committee, which was promptly brought to the President's attention.

The President is gratified by this cordial assurance of sympathy and good will, and requests me to convey to you, and through you to the members of the committee, his sincere appreciation thereof.

Very truly yours,
JOHN ADDISON PORTER,
Secretary to the President.

Miss Mary Floyd Williams, recently secretary of the Board of the Pacific, was cordially welcomed, and gave warm greetings from its constituency.

THE turning point in many a man's life is some trivial hint which suggests an important action. Many a life has been snatched from the grave by some friend recommending Adamson's Botanic Cough Balsam to one suffering from lung and throat diseases. At all druggists.

STRAIGHT FROM ENGLAND.—The feature which has always made English furniture so attractive is its design. One of our furniture manufacturers (the Paine Furniture Company on Canal Street) is introducing this spring an English "inclosed" or cabinet sideboard, and it is attracting a great deal of attention at their warehouses, where it is on exhibition. The cheapest price for an "inclosed" sideboard has heretofore been \$100, and as they are offering this new pattern for only \$40 it will undoubtedly have a wide sale.

Dollars....

.....piled as high as the pyramids of Egypt won't buy ease and comfort where indigestion lodges. Give thought to staple food. Well informed people use.....

WHEATLET

made of man's natural food, the Entire Wheat; is vastly superior to any other cereal food. Consult your health and put it on the grocery list.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied. Booklet mailed free. The genuine made only by the Franklin Mills Co., Lockport, N. Y.



The Wanamaker Store.

Certain Prices on Silks and Other Things

We have a number of thousand yards of very pretty Foulard Silks, with an objection to them. That objection is that they are rather dark to be strictly in line with the Spring's best fancies. This, however, far from being an objection, may, to some people, prove a distinct recommendation. There are many who prefer the dark, rich, quiet silks to the brighter and "younger" patterns. To such people let us say that these silks are of an honest

60c. a yard Quality
Selling for 30c. a yard

Samples will tell you if they're too dark. Goods are firm and solid, new, and 22 inches wide. There are nine patterns, mostly of cerise, greens and blues on black and dark blue grounds.

Cotton Dress Stuffs are selling almost as fast as they come in, and that is very fast indeed, for we have never bought so many as this year, and never had such pretty patterns to show. The "bigness" of our buying makes some very interesting "less prices." Here, for example, in both cottons and woollens:

At 4c.—Percale finished Calicoes, in well-covered grounds of pretty stripes and plaids designed especially for shirt waists; 6c. quality.

At 7c.—Printed Lawns, in about fifty choice floral and conventional figured designs, on tinted and white grounds; 10c. and 12c. qualities.

At 31c.—All-wool black Bunting, 38 in. wide; a quality made to retail at 40c.

At 55c.—All-wool black Storm Serge, 50 in. wide; a quality made to sell at 75c.

At 75c.—An all-wool imported Covert Cloth, in pretty, choice mixtures, 46 in. wide. If imported today would have to retail at \$1.50 a yard.

37 inch Fancy Mixed Cheviots, at 25c.; instead of 37½c.

38-inch All-wool Dress Bunting, in cream, navy blue, and black, at 31c.; made to sell at 40c. a yard.

37-inch Covert Cloths, at 37½c.; made to sell at 65c. a yard.

40-inch Fancy Mixed Cheviots, at 37½c.; instead of 45c.

46-inch Diagonal Vigoreaux, at 50c.; imported to sell at 85c.

44-inch All-wool Grenadine, in navy blue and black, at 50c.; made to sell at \$1.

45-inch Two-toned Grenadine, at 50c.; imported to sell at 75c. a yard.

Whatever you want, send for it. If it's dry goods, we have it.

JOHN WANAMAKER

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Section 209

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All the skill, knowledge and resources of our great factories are this year concentrated into making one matchless model—the

Waverley Bicycle \$50

It is well worth your while to study the Waverley Catalogue.

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at Old Orchard Beach, Maine. Grounds full width of block; ocean front; graded above all tides; best neighborhood; fine view of ocean and of full width of beach, entire length; tennis court; 11 good rooms, large cellar, etc. Address CHARLES R. HAWKES, 51 Chambers St., New York.

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ABSOLUTELY GUARANTEED.—This fine watch sent post paid if you will sell a few of our Safety Needle Tubes at 10 cts. each. Entirely new; wooden telescope cases containing full assortment of fine needles; every woman wants one, your mother, sisters, cousins, and aunts will each buy one and help sell the others. Send your full name and full address on postal, we send the tubes postpaid, no money required.

The watch is full nickel, heavy bevel crystal, stem winding, stem setting, guaranteed.

Send same as a Waltham or Elgin. We also have 100 other offers of equal value. First in the field, easiest sold, send quick. Household Supply Co. 100 CHAUNCEY ST., DEPT. 34, BOSTON, MASS.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Christian Work and Workers

The Springfield Bible Normal College has elected as president Mr. J. L. Dixon, who has served as financial secretary for seven years. His decision will not be given until June, but he will perform the duties of the office until that time.

A number of audiences in the vicinity of Boston have had the pleasure during last week of hearing Rev. Egerton R. Young, who was so many years a missionary in the Hudson Bay territories. His gen'l, rugged personality and his thrilling and inspiring narrative of the actual facts of missionary work have delighted all who have heard him.

Interesting work is being done in Maine under the auspices of the State S. S. Association. A series of "workers' meetings" or institutes are being held in different centers, beginning on Sunday and continuing with afternoon and evening meetings for four or five days. Biddeford, Portland and Lewiston have already been visited. The meetings are under the lead of Mr. G. H. Archibald of Canada.

If you have planned to go abroad this summer the event of war need not necessarily deter you. This advice applies particularly to persons contemplating attendance upon the Sunday School or the Y. M. C. A. Conventions, though it is not meant to imply that the fact that one is bound for a religious gathering will in itself guarantee immunity from seasickness or privateering. The party now being formed at Boston to attend the World's Sunday School Convention in London will sail under the British flag, for which, we presume, the Spanish hornets would have a considerable degree of respect.

The Northfield program for the coming season is as inviting as ever, and the series of conferences, beginning July 1 with the gathering of students from all over the world, is sure of the usual large attendance. Such speakers as Bishop Potter, John R. Mott, Robert E. Spear, Dr. Henry van Dyke, Mrs. Margaret E. Sangster and Rev. R. A. Torrey have already secured permanent hold upon these assemblages. The two men from London who were so much liked last year—Rev. Messrs. Macgregor and Morgan—have accepted an invitation to come back for the general conference of Christian Workers which begins July 29, and Prebendary Webb-Peploe of St. Paul's Cathedral will spend the entire month of August at Northfield and deliver one Bible lecture each day. The young women's conference, the middle one of the series of three, is in session from July 13 to July 22. Mr. Moody will be the guiding spirit of all the gatherings.

The Negro's Reasonable Claim

An oration delivered in Raleigh, N. C., on the anniversary of Emancipation Day by ex-Congressman Cheatham is one worthy of note because it indicates the adoption by another leader of the Negroes of the general policy outlined for that race in Booker Washington's famous address at the opening of the Atlanta Exposition. Mr. Cheatham said:

We love North Carolina. It is our home. We love her people. We were born and reared among them. We desire to cultivate the friendship of our white fellow-citizens and live in peace. We seek no encroachment upon the sacred precincts of their social lives. If there be those who think otherwise, they may rest assured that this declaration embodies the sentiment of every Negro in the State. We only contend that the State shall enact just laws and administer them impartially, without regard to race, color or class. We seek not to dominate the government of the State. The history of the race in North Carolina furnishes no act or acts that would justify a charge to the contrary. We are conscious of our lim-

itations and weaknesses. We acknowledge the superior governing power of our white fellow-citizens as a race. We only ask that we be not proscribed and our rights denied because of our race variety. We only ask that, since we are bearing without complaint our proportion of the burdens of government, we may share without protest in its benefits.

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney made for your lamp.

The Index tells.

Write Macbeth Pittsburgh Pa

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IF YOU want to get the best results in painting use Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil, and give your painter time enough to apply it properly. It will pay.

If any shade or color is desired it can be easily produced by using the National Lead Company's Pure White Lead Tinting Colors and Pure White Lead.

Pamphlet containing sample shades, and giving directions for mixing and applying, sent free upon application.

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Labor Saving and Money Earning Combination Hard to Beat.

They work together to perfection. Are just the thing for the Dairy.

Sheep Anxious for the Work.



to the cream room and get into the power of his own free will. The actual test in my presence of the skim-milk, by Babcock Test, was less than 0.02 in the two-neck bottle. I consider the skim-milk quite valuable as a food, as it is always warm and of an even temperature.

J. B. PAGE.

Illustrated pamphlets free on application.

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No. 77. Heavy Harness. Price, \$14.00. As good as sells for \$25.

but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles, 35 styles of Harness. Top Buggies, \$36 to \$70. Surreys, \$50 to \$125. Carriages, Phaetons, Traps, Wagons, Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles, shades, agents and dealers, etc. As good as sells for \$25.

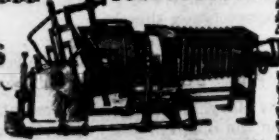


No. 606 Surrey. Price, with curtains, lamps, sun-shade, spring and fenders, \$60. As good as sells for \$80.

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The Business Outlook

Those skeptics who have all along claimed that the adverse effect on general trade of the Spanish-Cuban complications has been exaggerated have been forced to admit their error this week. There is no longer any question of the flattening out of business under the influence of the war scare. In some lines the spring season of 1898 has been knocked galley-west, and in other directions it is feared that when certainty gives place to uncertainty the time to catch up with the period which has been lost will have passed. Manufacturers say that jobbing and commission houses not only will not buy goods, but have canceled orders already placed. The attractiveness of the goods and prices may be fully admitted, and yet no one has the courage to buy at this crisis in our international affairs.

The demand for staple goods in the West has perceptibly slackened, partly because of the unseasonable cold weather there. Better reports are received from the South as to trade, although frost is reported to have done considerable damage to the peach and other fruit crops of the South and to early planted tobacco. Prices for staples are somewhat less firm, a notable decline being the fall to two cents per yard for print cloths, which is a new low record. Wool is dull and iron continues active, although it is probable that the bulk of the volume of the business is on previously booked orders. A feature of the week has been the sharp advance of one cent per pound in coffee, due to a speculative spurt on the report that the duty on this staple is to be advanced.

In the stock market there has not much occurred which demands extensive comment. Prices of securities are erratic and have been very sensitive to reports and rumors from Washington. It is recognized that stocks are intrinsically cheap whether war comes or not, and those who can afford to buy now and take their purchases out of the market for a long pull will make handsome profits.

On the Road Toward Rome

The London *Christian* quotes the following from a letter of counsel written to an English Nonconformist. It is not from a Roman Catholic but an Anglican clergyman and shows how far some men in that church are drifting:

It is impossible to worship God in a meeting house (i. e., Dissenting chapel), because, having no priest to offer up the sacrifice of the mass, you have no actual or bodily presence of our blessed Lord. The Bible could not possibly have been intended for universal reading. It is a text-book for the clergy and not for the laity. The Catholic Church is the guardian and sole interpreter of Holy Writ. I think it nothing short of blasphemy to place the Bible before the sacraments of Holy Church. If the laity are allowed to read the Bible there is always a danger lest they should begin to think for themselves and exercise their own private judgment, which, of course, would often sow the seeds of Protestantism.

The Blusterer

A contemporary has done well to call attention to Edmund Burke's aforetime description of a being that still flourishes in Great Britain, France and the United States. Burke wrote:

I cannot conceive any existence under heaven (which in the depths of its wisdom tolerates all sorts of things) that is more truly odious and disgusting than an impotent, helpless creature, without civil wisdom or military skill, without a consciousness of any other qualification for power but his servility to it, bloated with pride and arrogance, calling for battles which he is not to fight, contending for a violent dominion which he can never exercise, satisfied to be himself mean and miserable in order to render others contemptible and wretched.

Do not be fooled with the idea that any preparation your druggist may put up and try to sell you will purify your blood like Hood's Sarsaparilla. This medicine has a reputation—it has earned its record. It is prepared under the personal supervision of educated pharmacists who know the nature, quality and medicinal effect of all the ingredients used. Hood's Sarsaparilla absolutely cures all forms of blood disease when other medicines fail to do any good. It is the world's great spring medicine and the one true blood purifier.

THERE is an offer in our advertising columns today of a special limited edition of the Encyclopedia Britannica that brings it within the reach of all our readers. It is now pretty generally conceded that an encyclopedia is a necessary adjunct to every well-regulated home. He who is the possessor of a good encyclopedia is the owner of a well-started library, and among the published works of this nature the Encyclopedia Britannica has become the standard of the English-speaking countries of the world. It is scarcely necessary to refer in detail to the excellencies of this great work. It is known wherever the English language is spoken for its scholarship, thoroughness and completeness. It treats of 250,000 subjects. It has steadily improved since the first edition in 1771. Keeping pace with the centuries' intellectual growth, the Britannica presents the gathered knowledge of the world. It is as good as a library of 1,000 volumes. Many have wanted this magnificent work but have not been able to buy it. The aim of the publishers seems to be to place this great work in every home, which is most commendable.

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Who has ever used them will tell you that there is nothing to compare with CAMPBELL'S VARNISH STAINS for making old furniture look like new and very handsome. They are the original and only perfect Varnish Stains that have ever been made. If your local dealer does not have them, ask him to write CARPENTER MORTON COMPANY, BOSTON, MASS., for particulars.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Risibles

A NEW VERSION

A little girl heard a sermon from the words, "My cup runneth over; surely goodness and mercy shall follow me all the days of my life." On returning home she was asked if she could remember the minister's text, and replied: "Yes indeed. It was this: Mercy! Goodness! My cup's tipped over."

GOT THE IDEA

"I asked little Jim the difference between inertia and momentum."

"Did he know anything about it?"

"Yes; he said inertia is something that won't start, and momentum is something that won't stop."—*Detroit Free Press.*

FUNNY NEWSPAPER BLUNDERS

During ten years of active journalistic life, Eli Perkins noted the following queer advertisements offered to the newspapers:

"Furnished apartments suitable for gentlemen with folding doors."

"Wanted, a room by two gentlemen about 30 feet long and 20 feet broad."

"Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skins."

"Bulldog for sale: will eat anything; very fond of children."

"Wanted, a boy to be partly outside and partly behind the counter."

"Annual sale now on. Don't go elsewhere to be cheated—come in here."—*The Household.*

HOME HELP

Small Daughter: "It's 'most school time and I've mislaid my geography."

Cultured Mother: "Well, tell me what the lesson is about and I'll write out the answer for you to learn."

Small Daughter: "The lakes of Africa."

Cultured Mother: "Um—er—if you've mislaid your geography, you careless child, you can just hunt till you find it."

UNFAIR

Mollie had been to church for the first time, and on her return home her grandmother asked her what she thought of it. "I like it very much," she replied, "but there was one thing I didn't think was fair."

"What was that, dear?"

"Why, one man did all the work and another man took all the money."

JUST WHERE

The ambiguity of language always involves a certain amount of danger that the person using it, either by pen or speech, may not be understood, however simple apparently the sentence may be. An illustration has just come to our knowledge, although the incident occurred a generation or two ago in the hill country of New England. "Uncle Daniel" was in the midst of family prayer one morning when his good wife suddenly interrupted him: "The cows are in the garden!" The farmer rushed out, expelled the invaders and returned, meekly saying, "Wife, where was I last?" "In the cabbage garden, I suppose," was the prompt reply.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 25 cents at Druggists or by mail; samples 10c. by mail. **ELY BROTHERS**, 66 Warren St., New York City.

"I believe," grumbled Willie, as he was gazing at the stars one evening after a period of rainy weather, "that old Dipper is the cause of the whole thing. It looks like a leaky old thing anyway."—*Harper's Bazar.*

Why Preaching Has Declined

There are certain duties from man toward man which we all see to be right and inevitable. It is easy to preach such duties, and they ought to be preached. But where these duties alone are preached in course of time man, and not God, becomes the center of religion for us. We do not notice the change, perhaps; we glide softly away toward the preaching of "practical Christianity," as we call it, noticing, as a man who glides down a river notices, that certain old landmarks are becoming obscure in the distance. We become reconciled in their loss. We are quite happy without the old, troublesome theological formulae of regeneration, adoption, justification, and so forth; and we are a little astonished and a little scornful to discover that many men make so much of them still. On that smoothly flowing river many a great ministry has been extinguished; for nothing is surer than this, that when God and man's relation to God ceases to be the center of religion, the very keystone of religion, as Jesus understood and taught it, is plucked out.—*Rev. W. J. Dawson.*

THE ORIGINAL—AND BEST

There are other preparations of Pork and Beans with Tomato Sauce—all of them imitations of

Van Camp's

Boston Baked

Pork and Beans

Prepared with Tomato Sauce.

Like all imitations they are inferior to the "real article." Van Camp's are purest, best and most convenient. Booklet free. Send 2c in stamps for sample can.

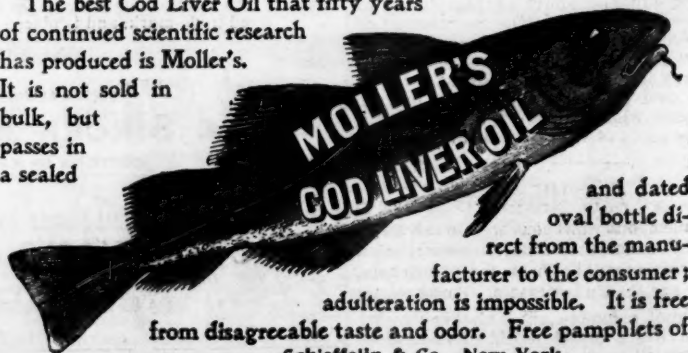
VAN CAMP PACKING CO.,

324 Kentucky Ave., Indianapolis, Ind.

Van Camp's Concentrated Tomato Soup—10c can makes a quart of delicious soup. Cheaper than you can make it yourself. Other prepared brands cost 25c a quart can and are not half so good.

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's.

It is not sold in bulk, but passes in a sealed



from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Soap is sold throughout the world. Forras Duca and Cutic. Co., Sole Props., Boston, U. S. A. 67 "How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA SOAP.



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308 Fifth Avenue, New York; 147 State St., Chicago.
Sold by leading dealers everywhere.

All Seed WARRANTED

GREGORY'S SEED CATALOGUE FOR 1898

We warrant all our seed in accordance with the offer on the first page of our catalogue. All our seed is raised from carefully selected cabbage, onion, carrot, beet, etc., and yet at as low prices as seed raised from trash. Try the *Surprise Peas*, warranted to be the very earliest of all the wrinkled sorts. Try the *Enormous potato* (604 bus. per measured acre) the best of all the early sorts, the new cabbage, cucumber, lettuce, etc. To have the best garden you will need our catalogue, it contains the best varieties of vegetable seed, many of them of our own raising. The Flower Seed page is of particular interest to wife and daughter. It is free. **JAMES J. H. GREGORY & SON, Marlborough, Mass.** Established 45 years.

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It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 15c. at all Druggists or by mail postpaid. **P. C. Keith, Mfr., Cleveland, O.**

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A Strictly High-Grade '98 Wheel and so guaranteed. Standard tires. Bush joints. 2 pc. hanger every up-to-date feature. Sent C.O.D. on receipt of \$1 with privilege of examination. Our catalogue tells you an up-to-date bicycle story. Send for it. It's free. **W. M. W. B. L. J. H. & CO.** 17 Kinzie St., Chicago, or 213 Race St., Philadelphia

Current Thought

AT HOME

Leslie's Weekly feels that "if the vicissitudes of war should compel a foreign alliance on our part, it would naturally be with England. Such an alliance would be the greatest that the world has ever seen, and it would fix, perhaps for all time, not only our own destiny and that of England, but also the destiny of nations just emerging from darkness into light."

The Church, commenting on the fact that the next Protestant Episcopal Church Congress is to discuss The Poet as a Prophet, tells of the rector of an important parish who recently said "that for years his only teacher in theology had been Browning, and the same is undoubtedly true of large numbers of Christian ministers. It is one of the signs of our time that it issues no systems of theology such as the 'Institutes' or the 'summa,' but that poets have taken the place theologians formerly held. In the middle of the last century poetry had come to lend itself naturally to 'elegant extracts,' and to be regarded as a rose in the buttonhole—pretty enough for those who had time for such things. Wordsworth made poetry religious, and Tennyson and Browning made it theological."

The departure of Professor Briggs from the Presbyterian to the Episcopal fold impresses the New York Evening Post as "the severest blow which American Presbyterianism has ever suffered . . . the man in it of greatest international reputation. . . . Mean while the Episcopal Church has again shown how it has definitely taken the place which the Unitarian Church used to monopolize—a generous house of refuge for all ecclesiastical wanderers." The Independent considers that "the withdrawal of Professor Briggs from the Presbyterian Church should be accepted as little less than a kindness to it. We happen to know that there had been overtures to him to join the Congregationalists, and he had considered the matter, but his churchly tendencies controlled the conclusion, possibly helped by the fact that his family were already in the Episcopal Church." The Presbyterian denominational journals are strangely silent or non-committal. The Church Economist thinks it will be strange if Dr. Briggs's admission to the Episcopal Church "does not introduce into the Episcopal Church those same lines of cleavage which so disturbed the Presbyterian Church. . . . We are warranted in saying that Dr. Briggs himself considers the time a very critical one and believes that we are on the verge of a controversy within the church more vital than any which we have yet seen since the birth of the modern criticism of the Bible." President Hall of Union Seminary wrote to a Brooklyn newspaper that "the constitution of the seminary contains nothing which is infringed by the action which Dr. Briggs is about to take, and his tenure of the chair of Biblical theology is in no wise affected by his entrance into another branch of the Christian communion."

The United Presbyterian has yet to see any argument advanced why we should go to war with Spain over Cuba. "The world, history, God, the holy and just Judge, will hold us responsible if we plunge into a war without just cause, and sacrifice precious lives without having first exhausted all possible means of right adjustment without the sword." The Lutheran Evangelist holds that "nothing is to be gained and everything—treasure and life and even honor—lost by an appeal to the sword." The Michigan Christian Advocate believes that, "if hostilities open, they will probably cost this country \$500,000,000, a sum large enough to relieve all the suffering of Cuba and probably buy its independence, too. Should this amount be expended in war, no nation on earth will be any the better for it. We shall have gained nothing, unless it be vengeance. We do not want Cuba annexed. We do not want to sacrifice our sons in war with so mean a nation as Spain."

ABROAD

Mr. George William Russell, the able English correspondent of The Churchman, analyzing the composition of the Anglican Church at the present time, divides the High Church branch of it into four parties: (1) the Romanizing section, very small; (2) the ritualists, large and active; (3) the moderate high, the largest; (4) the high broad, small but influential through personal charm. The tenets of the largest party he thus describes: "It clings tenaciously to the historic continuity of the English Church; it sets due store on the apostolic succession, as guaranteeing a valid eucharist. It is very clear about baptismal regeneration; it holds the real presence, generally in the objective sense, and the commemorative aspect of the eucharist as against the Roman view of a reiterated sacrifice. It believes in the doctrine of the keys, though it is sparing in the use of private absolution; and, generally speaking, it refers to tradition as the interpreter of Scripture, and to the prayer-book as interpreting both. As respects its ordinary teaching about sin, repentance and forgiveness, the High Church school holds language not distinguishable from that of the moderate Low Church school, whose religious influence has survived its importance as a party."

Andrew Lang has his tilt at the Polychrome Bible in Longman's Magazine: "If the people or any one thinks that the riddle of Biblical criticism is mastered I congratulate it or him on inexperience of misfortune. It hath been my lot lately to read a good deal of Biblical criticism made in Germany. The method is simple and Teutonic. You have a theory, you accept the evidence of the sacred writers as far as it suits your theory, and when it does not suit you say that the inconvenient passage is an 'interpolation.' It must be, for if not what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it."

Weak Lungs

Recent Progress of Medical Science

Extract from Dr. Robert Hunter's lectures on the lungs have been published from time to time in this paper for the purpose of informing the people of the real nature of lung diseases and the discovery of a successful treatment of the lungs by Antiseptic Medicated Air Inhalations. No truth of medical science has been more conclusively proven and established than that Bronchitis, Asthma and Catarrh of the Lungs have been and are being radically cured by this treatment, while even Consumption, the most dreaded of all lung complaints, is arrested and entirely eradicated by Dr. Hunter's most recently discovered germicides, which kill and expel from the lungs the bacilli of tuberculosis. From all parts of the Union come the grateful acknowledgments of patients whose lives have been saved by Dr. Hunter.

Mr. Mendenhall, of Harper & Brothers, New York City, says: "I took the grippe. It was neglected and resulted in pneumonia, which left my lungs in a wretched condition. I was treated by five physicians without any benefit. I was away from business a year and four months, coughed and expectorated quantities of matter. I could not walk a block without complete exhaustion when Dr. Hunter took charge of me. I am as stout and well as ever today, and ascribe it all to Dr. Hunter's skill and the healing, life-saving power of his antiseptic inhalations."

Any subscriber of The Congregationalist, who is interested, can obtain this book free by addressing Dr. Hunter at 117 West 45th St., New York.

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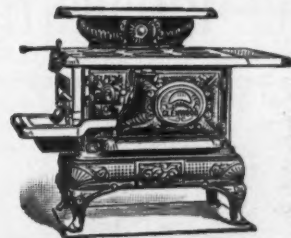
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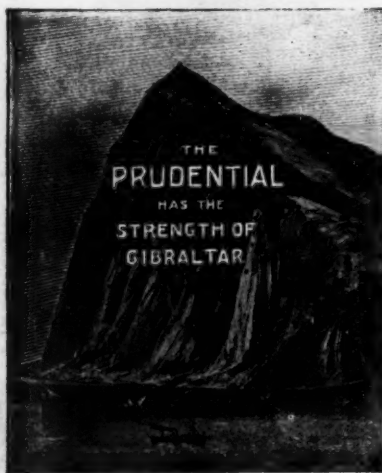
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